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Art. I. *The Independent Man*; or an Essay on the Formation and Developement of those Principles and Faculties of the Human Mind which constitute Moral and Intellectual Excellence. By George Ensor, Esq. 2 vols. 8vo. pp. 563. 464. Price 18s. Johnson. 1806.

ON first reading the title, we understood the epithet with which it commences in a moral sense. But by Independent Man, the author simply means, a man born to the inheritance of sufficient property to be the entire master of his plan of life; and the work professes to delineate a course of education and study for such a man, from his earliest infancy to an advanced period of maturity.

It may be proper to state generally, in a very few words, the kind of character which it is proposed that this man shall acquire, and the practical career through which it is presumed that he will be led. His virtue is to be of the true Roman quality, adopted for its dignity rather than sanctity, and therefore sustained by pride rather than conscience. After becoming an accomplished scholar, he is to liberalize and enlarge his views by travelling in foreign countries. By the time that he returns, he will be qualified to distinguish himself; and the ambition of doing this, is to be a leading principle of his life, cherished by his instructors during his childhood, and afterwards cultivated and stimulated by himself. The department in which he is to acquire this distinction is that of an author, a senator, or a member of the government. The practicability of all this, in any given instance, would seem to be so far assumed as to preclude the necessity of assigning any criterion of capacity, or of suggesting any cautions against extravagant hope and lost labour. The author may say, it must be evident from the nature of things, that he is not expecting more than one, in several hundreds of the subjects of his plan of education, to realize any such prospects. But the humbler prospects of the vast majority of educated men of some fortune, are so little adverted to in the book, and the high literary

and political distinctions are so specifically and exclusively held up to view as the ultimate object and reward, that each pupil would be liable to feel some surprise and disappointment, if, after toiling through the formidable course of discipline, he did not at last find himself able to strike off a splendid literary work, or to rise to eminence in parliament, or take possession of an office in the state. And when, amidst this disappointment and surprise, the poor young 'squire returns to expostulate with Mr. Ensor, for not having dealt fairly with him, he will receive a consolation as delectable as that vouchsafed to Cræsus, when he complained to the oracle which had deceived him as to the consequences of passing the river Halys. When the crest-fallen young man begins to utter his complaint, Mr. Ensor will coolly say, "Why, I never predicted your success."—"How so, Sir," answers the mortified young 'squire; "you sketched a plan, with reference to a certain object to be gained by following that plan; and I have followed it."—"Very true," replies the sly old gentleman, "but all the world knows, and I of course meant it to be understood, that such plans can do just nothing toward such an object, without genius and good fortune, which not more than one man in a thousand can without presumption ascribe or promise to himself. If you were foolish enough to fancy yourself a rare genius, or a favourite of fortune, it was not my business to say a word to undeceive you."

The Independent Man is to ascend, by a course of severe exertions, to the honours of literature or parliamentary eloquence, or to the offices of state. The brilliance of these prospects is sufficient, no doubt, to excite all the ardour, and engross all the thoughts, of his ambitious spirit, while he is advancing to realize them. He will have thus far an object before him, and we will suppose him at length to attain it. But when he has reached the full attainment, and after a while is made to perceive that he is gradually leaving it all behind, what object is he to have before him then? To this question the book does not enable us to reply. When no earlier part had given us information on this point, we might at least have expected to find it in the conclusion, which we will transcribe.

"I HAVE NOW taken a general view of the EDUCATION, the MORALS, the LITERATURE and the PURSUITS of an INDEPENDENT MAN, through all the stages of infancy, youth, puberty, and manhood: as these have been regulated, such will be the succeeding period of his existence: but as few men know how to live, few know how to grow old; no man enjoys life, but all are preparing to enjoy it: in the mean time death approaches; then they lament that they are snatched away without preparation. What are the deaths of all their friends and neighbours?"

Each decease is a memorial from nature to the living of their mortality. What are pains and the weakness of the limbs, and the stooping of the body, and the failure of the senses?—To such men life is irksome, and death terrific,

‘The well-educated and well-conducted have different prospects and different sentiments :

“Even age itself seems privileged in them,  
With clear exemption of its own defects.”

If age withdraws some enjoyments, it brings        confirms others. In age Cato retired from the city to the country, and Cleanthes divided his time between the cultivation of the earth and his books :—do you in like manner, declining into the vale of years, preserve your mind by study, and your body by exercise.

‘Thus the wise man passes through life, and it is long, for his days were happy ; years have weaned him from the world without impairing his affections ; death he considers among the privileges of nature, an isthmus between time and eternity ; and in eternity, what should affright him who believes that God, the essence of goodness, pervades the universe ? When existence cannot confer more on him, nature kindly administers an opiate, and the sob without sorrow follows : but his virtues survive ; for they are memorialled in the hearts and understandings of the enlightened.’

The obscure allusion, in this paragraph, to eternity, will appear to mean nothing at all, when taken in connection with this manner of mentioning “existence,” in the strict and full sense of the word, we presume, and not in the sense merely of *life*, (for Mr. E. would think it very strange if his readers could impute to him, in any instance, a newspaper vulgarism of expression), and when taken in connection with the last clause of the last sentence, in which it appears, that all that is to survive of the Independent Man, will be that of which he will have no consciousness ; his virtues will be “memorialled.” Thus the work closes with the grand consolation and ultimate reward of a virtuous man, which amounts exactly to this, that though *he* will cease to exist, other men will exist after him ; a very triumphant conclusion, which exalts the felicity of a man of virtue almost to the level of Chartres, supposing Chartres to have had the same good hope of annihilation. And we have been amused in imagining in what manner that renowned personage might have addressed this man of virtue, and this author, his preceptor, if they had happened to have been his contemporaries, “So, gentlemen, I understand you are to be paragons of virtue ; and, as men of sense, I dare say you have well considered your reasons for adopting a plan which is to include immense labours of study, ten thousand acts of self-denial, and such a constant opposition to the corruptions of the times as will cost you numberless mortifications. With all due deference to a judgement, which I perceive



the elder of you in particular has taken such learned pains to form, I must however beg leave to think I am the wisest man of the three. Not that I could wish to dissuade you from your design. No, by no means; for it will be one of the most agreeable amusements in the world, to see you toiling and sweating and drudging in the forlorn cause of virtue, and drawing on you the scorn and buffetings of all the patrons of vice, instead of seizing, like me, every variety of gratification, with a happy exemption from both self-denial and remorse. And all this you are to do and endure from the 'sublime belief (Vol. I. p. 293) that men should act well from the love of virtue; and that the satisfaction of the act is in itself an ample reward;' an excellent doctrine, gentlemen; but you will greatly add to my amusement, if you will but honestly tell me, as you proceed, how often you grumble at your hard fate, and are on the point of quarrelling with your goddess Virtue, when you set this recompence against your toils and sacrifices. It seems, however, that, at the very last day or hour of existence, (an ample space, to be sure, to enjoy your reward in) and after its termination, you will have the advantage of me, though you should not during its progress; for you look forward to 'the sob without sorrow,' and the 'memorial of your virtues in the hearts and understandings of the enlightened.' Now as to the first of these, if you mean by it the absence of the mental pains of remorse and fear, I assure you I shall be quite as little haunted as yourselves by superstition regarding the future; and as to self-complacency in the review of life, when retribution is out of the question, I shall feel a much loftier pride in having nobly trampled on the laws of virtue, as a conqueror, than you can feel in having imperfectly fulfilled them, as slaves. Or, if you mean that your bodily sufferings will be light, that will be all just as it may happen. It is quite as probable as the contrary is probable, that you may pass to your exit through protracted and excruciating pains, and that I may fall asleep without a sigh. As to your virtues surviving and being memorialized in the minds of the enlightened, why, so too will my vices; and I suppose the difference between the advantage you will gain, and the detriment I shall suffer, by this respective memorializing, will not be worth the cost of the nails in our coffins. Each maggot that will help to devour you, will gain a thousand times more benefit from your dead bodies, than you will gain from your surviving and memorialized virtues. And if we should all be placed in the same ground close together, and many years hence some grave-digger should toss out the earth into which we are reduced, it would be a difference of mighty importance to these clods, that the one of them was once called by a name which had continued to be



celebrated for virtues, and the other by a name which had continued infamous for vices, during perhaps half the time that the several personages had been mouldering into this little heap of dust. If, indeed, your earth should at last happen to get into a cabbage-bed, and be partly organized into a vegetable, while mine staid behind, I own *that* would be something like an advantage; but I have quite as good a chance of becoming a cabbage, gentlemen, as yourselves."

Our readers may perhaps doubt whether the passage we have extracted, as the conclusion of Mr. E.'s book, carries sufficient evidence of his disbelief of a future state, to warrant our occupying so large a space on our page with remarks that imply our assurance of that disbelief. And we also should have been checked by such a doubt, if this assurance had not been confirmed by the general character of the book. As far as we are able to recollect the voluminous and extremely desultory series of paragraphs of which it consists, there is not one sentence that intimates an acknowledgement of a future life; and there are unequivocal marks of a total rejection of that revelation which has opened the prospect. The writer even rarely makes a serious reference to a Divine Being; and it is in the language of contempt that he expresses, here and there, a transient allusion to religion, which he usually designates by the term superstition, especially when it is to Christianity that he alludes. This malignity is not always bold and explicit; for, as he says, (Vol. II. p. 405) "the authorized superstition of nations is only to be circumvented by distant approaches, and desultory attacks;" meaning, undoubtedly, that the assailants must take care of their own impunity. It is hardly worth while to remind such a writer, of what has been repeated to his class a thousand times, that it was not in this sorry mode that the men, whose names he hates, assaulted the authorized superstitions of the pagan nations. If it had, the worship of Jupiter, Bacchus, and Venus, might, for them, have flourished long enough in all its glory. They sounded the trumpet, and advanced firmly in the face of their enemy, at the peril of incomparably greater evils, than Mr. Ensor and his friends would, in these times, have to fear from any *human* power, in the most formal attack on what they account superstition. The hostility of those heroic innovators did not thus shew itself for a moment, wriggling and hissing, and then slink back into a ditch. Our author and his class will reply, with the accustomed sneer, that *they* have no very eager desire for sufferings, though the *Christians* might: and assuredly, considering the nature of their dissent, they are perfectly wise in not risking their safety for their opinions. But then they ought to have the decency to be totally silent about magna-

nimity, generous devotion to truth, the vindication of the claims of reason, and such nonsense (worse than nonsense in the mouths of these sneaking cowards) ; and yet this is a kind of dialect, for which they affect a particular fondness. Few of them, however, speak out more intelligibly than our author ; and when he does not choose to be precise, he resorts to the expedient, so common in his school, of intimating that the " dogmas of religion " are not only undeserving of the belief, but below the attention, of any one pretending to reason or philosophy. " It is not for me," this writer says, " to investigate such matters."

We have dwelt so particularly on this part of the character of the book, because we deem the preclusion and contempt of the sublime expectations founded on religion, to be absolutely fatal in a work professing to be a comprehensive scheme of intellectual and moral institution. For the final object of that institution, and consequently many of its principles and rules, must, in a scheme which disowns those expectations, be fixed according to a standard infinitely too mean for the interests of man, *if* there be the smallest chance that he may be immortal. If, on the contrary, it is certain there is a full end of him at death, then a discipline so strenuous as that here proposed, is perfectly ridiculous, by the contrast between the greatness of its labours, and the pooriness and vanity of its object. According to this scheme, a man must force himself to an exertion as severe and unintermitted as ever a slave expired under,—and for what? Why, to make, during a few years, a little figure and noise in the world, dividing the attention of the public with a Vestris, a Betty, or a Catalani, and enjoying incomparably the smaller share ; or to obtain, just in order to lose, a partnership in office and power, with persons who, he might know, will endure none of his Catonic notions ; or to make one more hapless trial to verify that weakest, wildest dream of philosophical fanaticism, that the complacency of virtue, without looking beyond itself, creates a happiness independent of all external circumstances ; or to earn a little posthumous fame, which will be the same thing to him as the winds that will whistle over his tomb. The writer who can gravely propose a scheme so humble in its ends, and so onerous in its means, has neither, on the one hand, the sobriety of views requisite for adjusting a plan of discipline for beings who are to exist only a few years, and whose true policy is to incur as little uneasiness, and seize as much pleasure, as they can ; nor, on the other hand, the enlargement of views indispensable in framing a system of education for beings who are to live for ever. He may give very good instructions relative to some of the specific parts and details ;

he may be a judicious guide in respect of a language or a science, and may even offer useful suggestions relating to morals ; but believing, as we do, that the subject of his discipline is immortal, we cannot deem him better qualified to frame a *system* for the education and subsequent life of the Independent Man, whom he has taken under his management, than a bargeman on the river is competent to command a ship which is to circumnavigate the globe, or than a vestry legislator is qualified to investigate the interests of an empire, or a parish officer to govern it.

It is time to give some account of the several parts, and the literary qualities, of the work. Any thing like a full analysis is out of the question ; for it is impossible to imagine a book written, for the greater part, under a more complete exemption from all laws of regular connexion and consecutive train. Each paragraph seems to know that it is in a book beginning with the great word Independent, and takes its place with an unceremonious disregard of what has preceded or is to follow. The work is a huge mass of separate particles, brought into vicinity and contact, but not into combination. They are in the same situation as the atoms of the author's favourite Lucretius, at that particular period, when, after having danced about in the great vacuum in a state of infinite dispersion and freedom from all eternity, they at last, some million or two of ages before the complete formation of the world, found themselves, to the astonishment of each, all congregated thick together, waiting, as it came out afterwards, to be organized into a system. The work contains but little of what bears any semblance to reasoning, and scarcely any thing that can be called disquisition. This is compensated, however, by an extraordinary measure of dogmatism, which is emitted in an oracular tone, and in shorter sentences than we can recollect to have been in use with any other of the pagan oracles. The author has a right to sneer, as he sometimes does, at "the believers;" for he, on every subject he touches, is far beyond mere *belief* ; he always *knows*.

The first part relates to the treatment of boys from extreme infancy to their eighteenth year, and contains many sensible observations on nursing, and the early physical and intellectual discipline of children. The following passages deserve the attention of parents, and give us the opportunity of saying, that, notwithstanding the vicious quality of the book in reference to religion, there are a great number of sensible observations scattered through its whole length.

' A child's education should begin as soon as he knows the difference between reproof and praise ; that is, as soon as his ears can distinguish between mild and harsh accents, and his eyes understand a smile from a



frown. The first discipline, in this middle state, between mere existence and reason, is to make him understand that no one is to be subservient to his caprices. When a child does not receive what he wants (and all children have a strong desire to handle whatever they see), he may probably express his disappointment by crying: if the parent or nurse persevere in her denial, the child soon acquiesces in her will. But the practice is generally the reverse: his tears secure the possession of whatever was before refused him; he, in a short time, finds the secret of his power, and every refusal occasions his resentment. The mother dreads that crying will injure his health; the father acquiesces; the servants, as they regard their mistress's countenance, gratify the child's humours; and thus the whole house is subjected to the infant tyrant. When a friend, and none hazards more than an adviser on such an occasion, represents to the imbecile mother the injury that she does her child, he is superciliously or peevishly answered, as obtrusive; or treated as cruel; or abhorred as if he would impair the tenderness and gratitude existing between parent and child.

'Some parents are conscious of the present injury which such conduct occasions; but they conceive that hereafter they can easily rectify its bad effects. They foolishly imagine that the child, as he grows older, will reform himself. It is true, he may not weep when his wishes are counteracted; but waywardness and vain desires being confirmed in him, his childish petulance will give place to more boisterous and insulting perversity and presumption.' pp. 12—14.

'Unfortunately, a child, instead of being educated to act and think discreetly, is often studiously debauched; he is taught to contend and quarrel with other children; to strike even his father and mother; to lisp obscenity, vile names, and oaths; to perform indecent acts, to show that he is a brave boy. These promote rudeness, slander, and brutality in the man. If he fall, he is ordered to beat the ground: hence proceeds blind vengeance: if he be pert, he is exhibited as a miracle of wit: has he a talent for imitation, he is taught mimicry, and his exploits and sayings are repeated before him with great applause: this adulation necessarily causes self-sufficiency and petulance. The same conduct influences his instructors in every respect: his palate is sophisticated, as are his ideas of dress and manners. Some parents will even ascribe the vices of their child to virtues: fearfulness is called delicacy of feeling; resentment, a high sense of honour; insolence to servants, a proof that he will be superior to mean compliances; a mischievous temper promises ingenuity and wit; and want of order is an indubitable presage of genius, whose characteristic is irregularity.' p. 16.

'Let the child also be taught to endure the inclemencies of the weather, and the little accidents usual to enterprising boys. Strong nerves and an unbending mind depend much on this early discipline. He who has never suffered, suffers with difficulty; he who has been always guarded from accidents, is most timorous; and the greatest valetudinarian is that man who breathes most seldom the pure air. Contrast the feelings of different classes in society, and estimate these observations: The flesh of the labourer's son is cut or bruised, and it heals unheeded; while that of his master's heir, when scratched, creates in the child dismay, and anxiety to the family; he becomes feverish, an apothecary is sent for, and the case being thought desperate, a physician is associated with him. The son of the husbandman is drenched with rain, uninjured; while the same heir

languishes if the day be overcast, or the evening's dew touch him, unmuffled.' pp. 18—19.

The next section, which is short, is on the treatment of youth from their eighteenth year to manhood. At the beginning of it we find the author acknowledging, that all the boys brought up according to his plan to the eighteenth year, will not at that period appear destined to attain eminence in political life, or in literature. By some legerdemain, the unfortunates are made to vanish in an instant, and when we would inquire what is become of them, we have just a hint, in a few lines, that they are properly disposed of, in professions fit for their inferior faculties. The next instant we find the author in possession of the individual, who, of all the numerous company, is the only proper one to be conducted through the great process of discipline which remains; but we have not the slightest information how his competence has been ascertained. In this short division Mr. E. condemns our universities, and quotes with approbation the opinion of Montaigne, that boys of sixteen should be transmitted to foreign countries. And as a city is more favourable to the attainment of knowledge, and the excitement of spirit and enterprise, than a country residence, the youth ought to be sent directly to Paris, where he should be "lodged with some respectable person, who may superintend his education, and have some authority over his conduct and his pleasures." He is then to reside some time in Italy, and at length return through Germany to England. A number of pertinent directions are given respecting the study of the fine arts. The consideration of sculpture and painting naturally led the author to notice the conduct of the French, in transferring so many noble specimens of those arts from Italy to Paris; and the censure of this conduct issues in a very curious mixture of anathema and canonization.

'They love not the arts, who wrest their productions from their native land; they are consecrated to the genius of the place, and should be their own sanctuary. Execrated therefore be the memory of these marauders! Praised be the name of Frederic, who, having conquered Dresden, refused to accept the famous Nativity by Correggio, though coveted by him, and presented to him by the electress!

This is followed by a grave moral reflection, sustained by an illustration of unexampled solemnity. "The crimes of nations, as of individuals, never go unpunished, and they are often repaid by reprisals of the same kind. The horses of Lysippus were forced from Greece to adorn the church of St. Sophia at Constantinople; they were thence conveyed to enrich the shrine of St. Mark at Venice; and they now adorn the imperial palace of the Thuilleries!"

(To be concluded in our next number.)

Art. II. Lysons's *Magna Britannia*.

(Concluded from p. 211.)

A Large part of this volume is necessarily occupied on subjects of little interest to general readers; but the various nature of the plan which we have abstracted, promises no inconsiderable portion of entertaining matter. Messrs. L.'s account of the parish, in which that zealous antiquary, Browne Willis, resided, will afford a somewhat amusing specimen of the manner in which the *Parochial Topography* is written.

" BLECHLEY, or BLETCHLEY, in the Hundred and Deanery of Newport, lies about a mile and a half to the south-west of Fenny Stratford. Walter Giffard, Earl of Buckingham, possessed by grant, from William Rufus, the whole landed property of this parish, which was inherited by Richard de Clare, Earl of Hertford, who married his granddaughter Roesia. Helena, daughter of the Earl of Hertford, brought it in marriage to John de Grey, whose great grandson, Reginald, bequeathed the Manor of Over, or Church-Bletchley, with those of Water-Eaton, and Water Hall, both in this parish, to his eldest son, John Lord Grey, of Wilton, and the manor of West or Old Bletchley to his younger son Roger, who became Lord Grey of Ruthin. The manor of Water-Eaton was held by the service of keeping a falcon for flight, for the king's use; and for the charges of keeping it, the lord was entitled, on the day that he carried it to court, to a horse with its equipage, the king's table, with the tressels and table-cloth, all the vessels with which the king was served on that day, and a cask of wine, as soon as the king had tasted it. The manor of Water Hall was held by the service of finding a man on a horse without a saddle, a bow without a string, and an arrow without an head". The descendants of Lord Grey, of Wilton, continued to possess these manors, and that of Church-Bletchley, above 400 years, until the attainder of Thomas Lord Grey in 1603. King James granted them in 1606, to George Villiers, afterwards Duke of Buckingham. In Oliver Cromwell's time, they were sold, as confiscated lands, to Sir Philip Skippon. George Villiers, the younger, Duke of Buckingham, recovered them at the Restoration, and in 1674, sold them to Dr. Thomas Willis, a very eminent physician, grandfather of Mr. Browne Willis, the celebrated antiquary. The other manor (West Bletchley) was purchased of Henry Grey, Earl of Kent, by Catherine, Duchess Dowager of Buckingham, whose son the second duke, having sold it to Dr. Willis, all the manors became united.

" The Lords Grey, of Wilton, had in ancient times, a seat at Water-Eaton, and another at Water-Hall, both long ago destroyed. Browne Willis, in 1711, built a house for his own residence at Water Hall, which has been lately pulled down by its present owner, Mr. Harrison. Browne Willis's grandson, the late John Willis Fleming, Esq.<sup>c</sup> sold the

<sup>c</sup> Blount's Tenures. He was the son of his eldest son, Thomas Willis, Esq. of Water-Hall, and took the name of Fleming.



Manors of Bletchley, Water-Eaton, and Fenny Stratford, (which is also in this parish,) to the Rev. Philip Barton, of Great Brickhill, and they are now the property of his devisee, Ph. Duncombe Pauncefort, Esq.

“ The parish church, a handsome Gothic structure, was repaired and ornamented at the expence of Mr. Browne Willis, who added the pinnacles to the tower, re-cast the bells, and gave a new font. The internal decorations, on which he expended a large sum, but ill accord with the style of the building ; the altar-piece, and the screen between the nave and the chancel are Græcian, and the pillars painted to resemble veined marble. It appears by a book of memorandums, bequeathed by Mr. Willis to the Rectors of Bletchley, that he expended in the whole, 1346*l.* on the repairs and ornaments of the church, to which he was induced, he says, by the circumstance of his father and mother having been there interred, esteeming it a greater act of piety, and as great a respect to their memory, as if he had erected a costly monument over their remains. Mr. Willis made it his solemn request to the future Rectors of Bletchley, that they would, out of remembrance to his many benefactions to the parish, either preach an annual sermon themselves, or cause it to be preached by their curates, on the 8th of September, being the anniversary of the dedication of the church, exhorting the parishioners in what manner they ought to celebrate the wake or feast, as had been done by his cousin, Mr. Archdeacon Benson, then Rector, (afterwards Bishop of Gloucester,) and his predecessor Dr. Wells.

‘ In the chancel at Bletchley is a remarkable tablet, in memory of Dr. Sparke, rector of the parish, who died in 1616, with his portrait very neatly engraved on copper, and extremely well-preserved, being inclosed within a wooden case. It seems by the style to have been the work of Dr. Haydock, the same artist who engraved the portrait of Erasmus Williams, (a contemporary of Dr. Sparke’s,) in Tingewick church. There is a remarkable monument also, in memory of Mr. Edward Tayler, and his wife Faith, with their portraits (full faces) sketched in white, on black marble, and ornamented with various devices. The inscription is very quaint, with anagrams, &c. There are memorials on flat-stones, for Mr. Browne Willis’s father and mother, and others of his family. In the north aisle is a monument for his wife, a bad imitation of an ancient altar-tomb : it appears by the inscription, that both Mrs. Willis and himself were descended from the ancient lords of the manor of Bletchley, whose arms are placed round the aisle, painted on wooden tablets : in this aisle also is the tomb of Richard Lord Grey, who died in 1442, at Water Hall ; the effigies of the deceased was repaired, and re-cut by Weston, the statuary, at Mr. Willis’s expence.

‘ William Cole, the Cambridge antiquary, was rector of Bletchley from 1753 to 1767 : the rectory is in the patronage of John Willis, Esq. to whom the advowson was bequeathed, with other property, by his cousin, the late John Willis Fleming, Esq.

‘ *Fenny Stratford*, a small decayed market-town, situated on the road to Liverpool, (the ancient Watling-street) 45 miles from London, stands partly in the parish of Bletchley, and partly in that of Simpson. The chapel, which is in Bletchley, having been dilapidated ever since the reign of Queen Elizabeth, was rebuilt by subscriptions, procured by the exertions of Mr. Browne Willis. The first stone was laid by Mr. Willis, in 1724, on St. Martin’s day ; and the chapel was dedicated by him to that saint, for a reason which strongly indicates that whimsical disposition for which he was

remarkable, because his grandfather died on St. Martin's day, in St. Martin's Lane.

'The ceiling of Fenny-Stratford chapel is adorned with numerous coats of arms, being those of the nobility and gentry who subscribed towards the building. Within the rails of the communion table lie the remains of the celebrated antiquary, who may justly be considered as the founder. On his tomb is the following inscription:—*Hic situs est Browne Willis, antiquarius, cujus cl. avi æternæ memoriæ Tho. Willis archiatri totius Europæ celebrissimi, defuncti die Sancti Martini A. D. 1675, hæc capella exiguum monumentum est: Obiit 5<sup>o</sup> die Feb. A. D. 1760, Ætatis suæ 78. O Christe, soter, et Judex, huic peccatorum primo, misericors et propitius esto.*

'Mr. Willis's corpse was attended to the place of interment, at his own request, by the corporation of Buckingham, to which town he had ever borne a singular affection. By his will, he bequeaths a benefaction for a sermon in this chapel on St. Martin's day, and he requests that the Rector of Bletchley may never have the cure of Fenny Stratford; but he directs, that if the rector will contribute 6*l.* *per annum* towards his salary, he shall have the appointment of the curate; and he requests his heirs to augment the curacy: it does not appear that this has ever been done; nor has the rector acquired the patronage of the chapel, which still belongs to Mr. Willis's family. To the manuscript collections, as well as to the printed work of Mr. Willis, we have been much indebted in our brief notices of this county. His printed work contains only the history of the town and hundred of Buckingham; but he had made large collections towards a history of the whole county, now in the Bodleian Library at Oxford. These collections have been found extremely useful, particularly in tracing the history of landed property, a department of topography in which he evinces much industry and skill. His church notes are chiefly valuable as recording many monumental inscriptions, which have since his time been either removed or obliterated. In taste he was certainly deficient, for he passes over without mention, the most beautiful specimens of ancient architecture, while he dwells with minuteness on the dimensions of the buildings, the number of bells, their inscriptions, &c.

'Fenny Stratford had from time immemorial a market on Mondays, which was confirmed by charter in 1609: during the civil war it was discontinued, but revived after the restoration. In 1665, this small town was much depopulated by the plague, of which 139 persons died; the inns were shut up, and the road turned for a while into another direction: this misfortune proved also fatal to the market, which has never flourished since, and has now been many years wholly discontinued. John de Grey, in 1269, procured a grant of a fair to last seven days, at the festival of the nativity of the Virgin Mary; the charter of 1609, grants a fair to be held on the 7th, 8th, and 9th of April, and another on Michaelmas day: there are now four annual fairs, April 19th, July 18th, Octr. 11, and Novr. 28: the fair on the 19th April is chiefly for barren cows; that of Octr. 11, chiefly for hiring servants.

'There was anciently a gild or fraternity at Fenny-Stratford, dedicated to St. Margaret and St. Catherine, which was founded in 1494, by Roger and John Hebbes. It consisted of an alderman, two wardens, and an indefinite number of brethren and sisters: the brotherhood house is now the Bull-Inn: the Swan at this town was an inn bearing the same name in 1474.

‘The hamlet of Fenny-Stratford was inclosed by an Act of Parliament, passed in 1790: the lands were not exonerated from tithes.’ pp. 511—515.

An ambiguity toward the close of this extract may render it useful to remark, that the fraternity mentioned does not now meet at the Bull Inn, but formerly met at that house. To avoid additions to so copious an extract, we omit a note consisting of a rhyming epitaph on Dr. Thomas Willis, by his grandson; and a speech addressed by the same to the bishop of the diocese, at the consecration of the Chapel at Fenny Stratford. Both of these are somewhat curious; but neither does much credit to Mr. Willis’s literary talents. They betray, like the more durable monuments of his zeal, a considerable portion of vanity: but it would be well for many hamlets, and many parishes, if they had enjoyed benefactors equal in liberality and energy to this well known antiquary. We are glad to observe, from the close of his own epitaph, that he does not appear to have regarded his patriotic exertions as an atonement for sin; much less, as a title to heaven. There have been villages in England, nay very near to our chief seminaries of learning, in which, through the ruinous state of the parish churches, the inhabitants have remained so long without public worship, as to become estranged to the very form and notion of Christianity.

If it be true, that

“The proper study of mankind is man,”

it is surely a desideratum in topography, to indicate the comparative moral and religious state of the various divisions of our island. It would indeed, be an arduous task, to describe this with due impartiality and accuracy: yet where populous parishes are called to solemnise public worship only once in three or four weeks, the censure of a topographer would be unquestionably just, and might perhaps be useful. It is certain, that a great part of the country described in this volume, abounds with places registered for dissenting worship, more than most other districts of England: a circumstance, which commonly, though not invariably, is attendant on remissness in the parochial clergy. It is, however, only in the county towns, that we have observed any notice to be taken by Messrs. L. of the existence of Dissenters; and even this is incorrect. It is said (p. 530) that “the presbyterians, unitarians, quakers, and methodists, have chapels, or meeting-houses at Buckingham.” We know that there are not, and we believe there never were, congregations of either of the first two denominations, at that place. Both the dissenting meeting houses there, are occupied by Trinitarian Independents.



Among mistakes of other kinds, may be instanced, that, in the account of Finchampsted, in Berkshire, it is said, "*Eversley* is a hamlet in this parish," p. 281. Eversley is an adjoining parish of Hampshire, and a more considerable rectory than Finchampsted. Among the omissions, it may be observed, that, in the account of Newport Pagnel, in Buckinghamshire, which is the centre and mart of the thread lace trade, no intimation is given of any connexion between that place and the manufacture which chiefly supports its population. In the preceding extracts also, it ought to have been mentioned, that Water-Eaton forms a considerable hamlet in the parish of Bletchley: as well as that the proximity of the Grand-Junction Canal to Fenny-Stratford, has already become of considerable advantage to that ancient but greatly decayed town.

We would strongly recommend to our provincial and parochial historians the investigation of ancient customs, that characterize the manners, and might assist in tracing the respective origins, of the inhabitants; as also a careful attention to the idioms and dialects which distinguish their common conversation. The latter would be of essential use in tracing the progress of the English language, and ascertaining the sources of its *copia verborum*; a study, which as yet is in its infancy. A considerable difference, in both these respects, would probably appear in the three ancient divisions of England, *Danelage*, *Merchenlage*, and *West-Saxoulage*; or the Danish, Mercian, and West-Saxon jurisdictions, as they subsisted shortly before the Norman conquest. The former of these, according to Camden, (who supposed each to have been governed by different laws) comprehended the fifteen counties of York, Derby, Nottingham, Lincoln, Norfolk, Suffolk, Cambridge, Huntingdon, Leicester, Northampton, Bedford, Bucks, Herts, Essex, and Middlesex: the Merchenlage, *eight*; Stafford, Chester, Salop, Warwick, Worcester, Hereford, Gloucester, and Oxford: the West-Saxoulage, *nine* south of the Thames. *Rutland*, which is omitted in this enumeration, must have been included in the Danelage; *Cornwall* then remained chiefly British; *five* northern counties were subject or tributary to Scotland; and *Monmouth* (which was formed into a county, by Henry VIII. at the same time with Brecknock, Radnor, Montgomery and Denbigh) was included in Wales, till the reign of Charles 2. See Int. p. xvii.

As the whole of England northward of the Thames, (the small kingdom of *Essar* excepted) was conquered by the *Angles*, the principal distinctions that appear between the counties comprised respectively within the Danelage and Merchenlage, may reasonably be imputed to the temporary

dominion of the Danes over the former. Some of these, which have struck our observation, cannot, however, be traced southward of Leicester,

With our renewed wish that Messrs. Lysons may see the propriety of adopting our suggestion concerning the manner of publishing their valuable work, we subjoin our recommendation of the present volume, as comprising a copious store of useful information, compressed within convenient limits, and well arranged for the purpose of occasional reference.

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Art. III. *A Supplement to Dr. Johnson's Dictionary of the English Language; or, a Glossary of Obsolete and Provincial Words.* By the late Rev. Jonathan Boucher, A. M. Vicar of Epsom. Part the First. 4to. pp. 80. Price 7s. 6d. Longman and Co. 1807.

AMONG the paradoxes that have been advanced by fanciful writers, we remember one which denied the utility of dictionaries to living languages. A work like that of Mr. Boucher, might, notwithstanding, have escaped censure, even from the author of *Lexiphanes*. Languages indeed, like those who use them, are dying while they live; and one of the numerous difficulties that must occur to a Lexicographer, is that of admitting, or rejecting, terms that are partially obsolete. Such are those, which, though never used by modern writers, abound in works that are still generally read. The poetical beauties of a Spenser, and a Shakespeare, are likely to secure the attention of ages yet unborn; although so many of their terms have already become unintelligible to common readers, that the explanation of them would be no small incumbrance on a Dictionary, intended for general use. For this reason, and for others of greater, though less obvious importance, we have long considered a separate dictionary of obsolete terms as a desideratum in the English language; and we are glad to see the undertaking commenced in a respectable and interesting manner.

Terms strictly "obsolete" were not indeed the sole, or the chief object of the author. He began with a provincial Glossary, treated of obsolete words only in a subordinate view, and distributed these two classes of terms into two distinct alphabets; but having found this method inconvenient, after proceeding in it to the letter T, he renewed his task by digesting the whole into one alphabet. In this, he had arrived at the letter G, when the public was deprived of his labours. His family has exhibited the present specimen of them, in order to decide on the propriety of publishing the whole. If the first part obtains the degree of attention which it seems to us to deserve, we shall hope, not only that the remainder of

Mr. B.'s work will appear in due time, but likewise that it will not be left incomplete for want of an adequate continuator.

The unassuming temper of the author, is indicated by the title which he has assigned to his performance, by his arrangement of it with reference to Dr. Johnson's valuable work, and by the manner in which he usually mentions his grammatical precursors, even when he judges it necessary to differ from them. We are not surprised to discover, under so modest a garb, more philological information, more extensive research, and more critical taste, than several modern writers, who have treated their predecessors with the most sovereign contempt, can plausibly pretend to. That a Supplement of this kind should be requisite to Dr. Johnson's Dictionary, implies by no means a censure on that work. Its proper department was different. Instead of blaming him for omitting many provincial and obsolete terms which Bailey had inserted, we conceive that he might with advantage have excluded more. We think that the faults of Lexicographers are usually those of redundancy, rather than deficiency. Even in our smallest manuals, we find numerous words which are by no means appropriate to the English tongue. The technical terms with which they are commonly burdened, can only be duly explained by a Cyclopædia. We hope that the present work will contribute to relieve them from those which are really obsolete.

To collect into one view the most striking variations of dialect that prevail in the several districts of our island, is a very desirable purpose of Mr. Boucher's performance. Not only does it tend to explain the phraseology of many valuable authors of ancient times, but it assists to discover the sources, and to elucidate the history, of our very complicated and mutable language. For this undertaking, the author appears to have been well qualified. Himself a native of one of our remotest counties, he was excited to compare the peculiarities of its dialect with those of other provincial districts, as well as with the ancient and modern standards of our language, which are formed by the best literary productions of different ages.

Terms of these descriptions, which either were not inserted by Dr. Johnson, or require farther explanation than he gave, are the subjects of Mr. B.'s investigation. The part now published, comprizes only such as begin with the letter A, which, in the judgement of the Editor, are less attractive than many other articles. A few extracts will afford some ground for judging of the present specimen.

Our glossological readers will naturally expect an account of the term *abash*, the derivation of which, with its dependent terms, has been a stumbling block to grammarians.



**To ABASH, v. a.** To dishearten, dismay, overawe.

Such was his valiaunzie and most excellent fortitude of mynde and courage, that no injurious mischance of forwarde adversitie could *abashe* his invincible heart, and manlyke stomach. *Holinshed* (Ed. 1571) *Hist. of Scott.* fol. 312. col. 2. and fol. 290. col. 1.

"The Britaynes were marvelously *abashed* herewyth. *Holinshed Hist. of Eng.* fol. p. 231.

King Henry the Vth. noted in our history for the licentiousness of his early years, having, when he was Prince of Wales, a favourite servant arraigned for felony, ran furiously into court, whilst the servant stood at the bar on his trial, "and commanded him to be un-gyved, and sette at liberty; whereof all men were *abashed*, reserved (i. e. except) the Chief Justice," who with a spirit, and a prudent and steady firmness, worthy of a British judge, commanded the Prince, at his peril, not to dare to obstruct the course of public justice, and at length committed him to the King's Bench.

*Sir Thomas Eliot's Governor*, p. 102.

— "declares, that upon a time when the people would have received the sacrament under both kinds, there was sodenly before them a platter full of blood, whereof the good devout people being mervelously *abashed*, were glad to content themselves with the one. *Romish Bee Hive*, book 2. c. 7. p. 121.

Wicliffe renders *ἐξίστησαν ἰσχυρῶς μεγάλη* (which, in the English translation, is "they were astonished with a great astonishment;" and in the vulgate, "obstupuerunt stupore magno;") by "they weren *abayschid* with a greet stoneying." *Mark* v. 42.

"The verb *abash*, it may be presumed, is derived from the French *abaisser*; the Italian *abassare*; or the Spanish *abaxar*.

"In the following passage, *abase* signifies to lower, to place *en bas*.

"That down they let their cruel weapons fall,  
And lowly did *abase* their lofty crests,  
In her fair presence, and discreet behests.

*Faerie Queen*, b. 2. c. 2. s. 32."

The next article is a necessary supplement to the preceding.

**To ABAW, v. a.** To astonish, to confound, used only by Chaucer.

"For, soche another, as I gesse,  
Aforne ne was, ne more vermaile,  
I was *abawed* for merveile.

*Romaunt of the Rose*, Urry, p. 240, l. 3644.

"My mirth and melis is fasting  
My countenance is nieete  
And al *abawed* where so I be  
My peace is pleding.

*The Dreame of Chaucer*, Urry, p. 408. l. 614.

Junius supposed *abaw* to be purely English, and to be formed of the Saxon *beap* a wasp; as signifying being teased or troubled. But as its meaning corresponds very nearly with that of *abash*, it may be only a variety or corruption of that word, and referable to the same origin, to which we probably owe our English words *base*, *abase*, and *bashful*. There is no very distant resemblance between them and the Hebrew *בש* to trample upon, or tread under foot; or, perhaps, between them and another Hebrew term, viz. *בש* to shame, *abash*. This word, however, may

most fairly be referred to the French *ebahir*, anciently spelled *ebahir*, to confound. See, *passim*, the *Tales of the Queen of Navarre*. Chaucer spells the præter-participle of *abaw*, *abote*.

Of whiche sight glad, God it wot,  
She was abashid, and *abote*.

Chaucer's *Dreme*, p. 581, l. 1289.

Mr. B.'s remarks usually approximate toward the explanation of a term, if they do not absolutely attain to it; and they may be useful to the reader, even when he forms a different conclusion from that of the author. We suspect the words *abash*, and *abase*, to come from different sources. The former, with its derivatives, *bashful*, *bashfully*, and *bashfulness*, are so unlike consignant terms of any other language with which we are acquainted, that we are compelled to refer them to the Hebrew בוש, although we are unable to trace its progress to us through intermediate languages. The word *abase*, which evidently has the adjective *base* for its primitive, appears, notwithstanding its seeming affinity to the Greek term *βαις*, to be of Iberian (vulgo Celtic) extraction. *Bas*, both in the Welch and Irish dialects, signifies *low*; and it appears to have that meaning, likewise, in the Biscayan branch of the same original language; for the term *bas-tard* (base-sprung) is common to all the three dialects, and to the several modern languages which are derived from them. The etymology of *βαις* from *βαιω* (to go) seems also less probable, than that the Greeks, as well as the Iberians, received the former word from the Phenicians; the Chaldee term *בס* having precisely the same meaning.

As a specimen of the manner in which provincial words are illustrated, we cite the following curious article:

\* ATTERCAP, }  
\* ATTERCOP, } n. s. A spider.  
\* ETTERCAP, }

\* She says, thy sonnet smoothly sings,  
Sae ye may crawl, and clap your wings,  
And smile at *etter-capit* stings  
With careless pride.

Allan Ramsay, vol. ii. p. 109.

\* The third was an auld, wizen'd, haave coloured carlen, a sad gysard indeed, and as bawl as ony *ettercap*, &c. *A Journey from London to Portsmouth*, p. 2. See *Poems in the broad Buchan Dialect*: by the Rev. Mr. David Ferguson.

\* Curst conspiratrice, cockatrice, hell's ka,  
Turk, trumper, traytor, tyranne, intemperate;  
Thon yreful *attercap*, pylat, apostata,  
Judas, jews, jaglor, lollard lawreat.

Ever Green, vol. ii. p. 74.

\* Quhen the Kyng Edward of Ingland  
Had herd of this deid full tythand,  
All breme he belyd in-to Berth,  
And wrythyd all in wed and werth,

Al sa kobby'd in his crope,  
As he had ettyn an *alturcope*.

*Wynslow's Cronykil*, vol. ii. p. 81.

\* Therein (i. e. in Crete) ben no foxes, ne wolves, ne addres, ne suche venomous bestes: and that londe hateth so venym, y<sup>t</sup> yf men brynge one venomous beestes or wormes of other londes, they deyen anone, and though there be no grāt venomous beestes in that londe, yet ben there *alturcopper* venomous that ben called spalangla in that londe. *Trevisa*, lib. 1. cap. 20. fol. 32. col. l.

In the towne Schrowysbury, setan thre men togedur, and as they setan talkyng, an *alturcoppe* com owte of the wowg, and bote hem by the nekkus alle thre, and thowg hit greuyd hem at that tyme but lyttule, sone afterr hit rencoled, and so swalle ther throtus and forset theyr breythe, that tuo of hem æron deid, and the thirð was miraculously healed by the bones of St. Wenefrid. See an Account of St. Wenefride, in the Preface to Langloß's Chronicle, vol. i. p. CC.

\* The following characteristical anecdote is still preserved among the highlanders of Argyleshire. While Robert Bruce, with a few followers, was in hiding among the mountains of Argyleshire, after his disastrous rencontre with Lorn and his party near Loch Tay, they happened one night to have taken up their lodging in a deserted shealing, or hunter's bothie: fatigued and worn out as they were, towards morning the whole of the party were overpowered by sleep, the king alone excepted. He, without resource, and almost without hope, sat musing on his mischance. During his reverie, an *alturcop* had caught his attention: it was busy in an unwearied endeavour to fix one of the principal lines of its web; and the monarch eleven times saw it fail, in its laudable and well directed efforts; and when it failed it always fell from a considerable height. These animals are almost proverbial for their patient perseverance; defeat seemed to animate it to fresh attempts; and at the twelfth, it succeeded. And now having seen this instructive emblem, Bruce sprung up; and, striking his thigh, exclaimed—*I too will try once more—sae God prosper me!* His alarmed companions, supposing that they were beset, started from their sleep, and drew their swords. On Bruce's relating the circumstance that had just occurred to him, they applauded his resolution, accepted the omen, and immediately set out with him

\* To raise the valiant of the isles  
To combat on his side.

\* Also been sytten upon the hives, and sucke the superfluitee that is in honeycombes: and it is sayde if they dyde not soo, therof shulde *alturcopper* be gendryd, &c. *Bartholomæus*, by *Trevisa*, lib. xii. fol. 385, & 386.

\* This same old writer also, in one and the same column, spells cobwebs both with a *b* and a *p*. Thus

\* Cobbe webbe ben made with traveyle and besynesse:

\* And again—

\* The *coppe-webbe* that is whyte and clene, and is not defoyllyd wyth fylthe, nother with powder, hath power to constreine, &c. *Id.* lib. xviii. fol. 735.

\* This word is curious, as being still unaltered Saxon. *Atzen coppa* is a spider in Saxon, *atzen* in Saxon, *etter*, *citir*, and *eyter*, in German, Swedish, and Dutch, all mean filth, pus, venom. *Deuteron.* xxxii. and 33, "their wine is the poyson of dragons, and the cruel venom of asps," stands thus in the Saxon *pīra pīner pīnechazealle*, *Intropena atzen unhalpene ice*; and thus in the Swedish *theras wijn är drakættir, och grymma huggormars galle*.



\* Richards, in his Dictionary, sets down *adyrcop*, a spider; and cites Lhwyd as saying, "Gaiar iaith Lhychlyn ywhwn, a chorryn gwenwynlyd a arwyddocca: i. e. "this is a word of the language of Norway (or Denmark) and signifies a venomous spider." It may however be observed that the general name for a spider in Welsh is *pryscophyn*; i. e. the worm, or insect, of the cieling: and a cobweb is *gwe'r cophyn*, i. e. the web of the top. *Cophyn*, however, simply, and by itself, not unfrequently denotes a spider. *Copha*, I apprehend, is ultimately from the Hebrew גַּפּ גַּפּ, a summit; but how, or when, it was adopted, either into the Welsh or Saxon, is not so easy to ascertain. The English term *cobweb* (most commonly pronounced *coph-web* in the North) very happily preserves the root of this remarkable word.

\* Wachter derives *eyter*, gore, pus, corruption, from the German *eiten*, to burn; a term that must be allowed to be particularly applicable to poisons.

\* *Atir* and *atry* are also sometimes used in our northern dialect, thus uncompounded, to express purulent matter, or any thing bloody and filthy. Speaking of Poliphemus, Douglas says,

\* Of his Edolpe the flowand blude and *atir*  
He wosche away all with the salt watir.

*Æneid*, Book iii. p. 90. l. 45.

\* The Latin word *ater* is probably of northern extraction.

\* Black, hairy warts about an inch between,  
O'er ran her *atry* phyz beneath her een.

*Ross's Helenore*, p. 35.

\* Then comeths of ire an *atterly* angre, whan a man is sharply amonested in his shrifte to leve his sinne: than wolle he be angrie, and answer hokirly and angerly, or defende or excuse his sinne by unstedfastnesse of his fleshe, or els he did it for to hold companie with wyse felowes, or els he saith the fende enticed him, or els he did it for his youth, &c. &c. Chaucer. *The Parson's Tale*, 201. col. 2. *Urry*.

Among Mr. B.'s remarks on the Scotch term *abeigh*, we expected to have found a reference to the expression *at bay*, which is common in England; but we were disappointed.

His derivation of ABOUT from the French *au bout*, is plausible; but the meaning of our preposition is certainly not, "when relating to time, *at the moment* by which the period is butted." Whether used singly, or with *there* prefixed to it, it always signifies somewhat *near* the place, time, or quantity, specified.

The old terms ADVOYD, and VOID, are not properly defined by our verb *to leave*. The instances to which Mr. B. refers, shew that these words signify to clear, to vacate, or to remove out. Other inaccuracies of this nature occur.

"Dr. Johnson," says our author, "spells the word (ÆSTUARY) *Estuary*, but gives no authority for its use." We are uncertain whether he had any other than that of common sense. This dictates that a word which is anglicised by receiving an English termination, ought to be wholly English in its orthography. The Latin diphthong Æ, is foreign to our language, and is therefore inadmissible in words that are naturalized by us.

The term AFFECTEDLY is very improperly introduced,

merely because a *modern* writer has chosen (very *affectedly* indeed) to use it in the sense of *affectingly*, or *pathetically*. Under ALMOUSE, or ALMESS (*Alms*) is the following paragraph, which, as it is incomprehensible to *us*, we present, for a trial of skill, to our readers.

'In most, if not all, the cognate languages, this word is a dissyllable; excepting, perhaps, in its Greek radix ελεημοσυνη, the Islandic *olmusa*, and the English *alms*. In the Saxon it is *ælmierre*; in the German *almosen*; in the Danish *almisse*; in the Swedish *almosa*; and in the Dutch *almosee*.'

After counting our fingers as often as a modern manufacturer of heroic verse, we can make neither more nor less than *three* syllables of either the Saxon, the German, the Danish, the Swedish, or the Dutch words for *alms*. If the author erroneously supposed the final *e* to be suppressed in any of these languages, as it is in ours, yet we cannot conceive how he could regard *almosen*, and *almosa*, as dissyllables. We suspect, therefore, that Mr. B. wrote *trisyllables*.

As Mr. B., like Matthew Paris, seems to have been ignorant of the origin of the term ASSASSINS, first applied to the fanatical subjects of the celebrated *Sheekh ul jibbel*, or 'Old Man of the Mountain,' it may be proper to mention it. The founder of the Dynasty of Princes so called, which reigned in Persian Irak, from A. D. 1090 to 1255, was HASSAN Sabah; the term *Hassanan*, *Hassanians*, or *Hassans*, corrupted into *Assassins*, signifies no more than the *men* or *descendants* of Hassan. From their known character, the word acquired its present generic application.

The nature of this work has given occasion to frequent citations from Mr. Horne Tooke's ΕΠΙΕΛ ΠΙΤΕΡΟΕΝΤΑ; but our author seldom implicitly acquiesces in the deductions of that fanciful and eccentric writer. Under the term ARETTE, it is indeed said, that

'This word may be considered as an additional illustration of Mr. Horne Tooke's ingenious and satisfactory etymology of the word *right*. See *Diversions of Purley*, vol. ii. sub voce.'

But as we understand, from the advertisement, that Mr. Boucher died in 1804, and as the *second* volume of Mr. H. T.'s work was not published till the next year, we presume that the injudicious compliment which we have quoted, is imputable to the Editor, not the *Author*, of the present work. Having (in our second vol. p. 248) exposed the fallacy of an etymology which he so highly approves, we have only to repeat our admonition against mistaking, what is so often the *ignis fatuus* of philology, the *Diversions of Purley*, for a literary guide. See also E. R. Vol. II. pp. 992—996.

We do not consider the defects above mentioned, as derogating materially from the merit of Mr. B.'s performance; and

we hope that our remarks will operate solely as cautions or corrections, and by no means as discouragements, in the progress of its publication. On *one* subject, however, it is our indispensable duty to enter a more serious protest; and we earnestly wish that it may not be slighted. Researches into the ancient state of the English language, are very rarely conducted with a due regard to that moral delicacy, which is the best ornament of modern literature. We trust that the deceased author of the valuable work before us, was of a very different character from the writer to whom we have alluded; yet, in one or two places, he has contracted some of the filth in which the objects of his research were buried. We hope that any farther remonstrance with the author's family, will not be requisite, to render them cautious against admitting extracts which must reflect dishonour on his memory. With this confidence, we cordially recommend their useful undertaking, to the patronage of all who desire to improve and extend a genuine acquaintance with the English language.

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Art. IV. *Select Icelandic Poetry: translated from the Originals; with Notes. (Part I.) Translations from the German, Danish, &c. To which is added, Miscellaneous Poetry. 8vo. pp. 128. 89. Reynolds. Longman and Co. 1804.*

Art. V. *Translations from the Italian, Spanish, Portuguese, German, &c. To which is added, Miscellaneous Poetry.—Select Icelandic Poetry: translated from the Originals; with Notes. (Part II.) 8vo. pp. 112. 89. Longman and Co. \* 1806.*

WHEN men make gods, they make them in their own image, breathe into them their own spirit, and give them the passions, pursuits, and enjoyments, most indulged or desired among themselves. In fact, they only raise their idols above the standard of mortals, by giving them power to do evil, equal to that counteracted will which they find in their own bosoms. Idolatry is, in reality, man worshipping himself; for the divinities of all heathens are merely *giants* of the same species as their worshippers, existing only in fiction, yet by fiction portraying with accuracy the features of their prototypes, of their creators, of men in that particular state of society in which such monsters are reputed gods. Hence correct pictures of the mythology of any pagan people, furnish lively representations of the minds and manners of that people. What the Canaanites were, we learn from the bloody rites of their superstition: those who made their children pass through the fire to Moloch, sacrificed their offspring to the Moloch in their own breast,—to the human heart, hardened

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\* These various performances are printed uniformly, and sold under the title of Herbert's *Miscellaneous Poetry*, in 2 vols. price 16s.



in iniquity beyond repentance toward God, and consequently beyond all the compunctions of sympathy, and the yearnings of natural affection. In the carousals and contentions, the delights and debaucheries, of the gods of Greece and Rome, we discover the excesses of luxury, violence, and lust, that prevailed among the most enlightened heathens that ever existed. Mahomet himself, though he stole fire from heaven, yet kindled with it an image of gross clay, and turned the grace of God, which he found in the scriptures, into licentiousness congenial with the passions and prejudices of his followers, sanctifying their very vices, by making the bliss of Paradise to consist in the pleasures of sin. In the Jewish and Christian revelation alone, do we behold the nature of God different from that of fallen man; the Bible alone teaches us that "God is a spirit, and that they who worship him must worship him in spirit and in truth;" and there is this eternal, essential, unambiguous distinction, between the morality of false and true religion,—the former degrades God into the likeness of man; the latter exalts man into the likeness of God. This slight hint on the striking resemblance between idols and idolaters, we throw out incidentally to our readers, who may investigate it more generally at their leisure; but we request them to keep it particularly in view, in perusing the most interesting portions of these volumes, namely, the *Translations of Icelandic Poetry*.

Here, in the gloomy, ferocious, and terrible characters, the wild and romantic achievements, of the divinities and heroes of the North, we may trace the savage dispositions, the roving habits, the desperate spirit of adventure, which distinguished the Danes and Norwegians in former ages, when they harassed our Saxon ancestors on their coasts, and for generations disputed with them the sovereignty of this island. Concerning the plan and execution of this part of his work, Mr. Herbert shall speak for himself, because we believe that he speaks the truth.

'The following poems are closely translated, and unadorned; with a few exceptions, they are rendered line for line; and (I believe) as literally, as the difference of language and metrical rules would permit. For me the energetic harmony of these old poems has great charms; the most ancient are the simplest and most beautiful; for the Icelandic poetry degenerated into affectation of impenetrable obscurity and extravagant metaphors. I conceive, that much of the value of these relics consists in their peculiarities, and in the light they throw on the singular manners and persuasions of the northern nations; which would be destroyed by any attempt to embellish them. The only merit I have aimed at, is that of accuracy; if I have judged wrong, I can only say in my defence, that it would have been much easier to adorn them, than to copy faithfully. The original verses have no final rhymes, but regular alliteration and corresponding syllables. Such was the old metre of the north; and, when rhymes were adopted, the rules of alliteration were still preserved.

'The ancient language of the north is at present known by the name

of Icelandic, because its use is confined to that island; though it once extended over a large part of Europe, and is the parent of the Swedish, the Danish, and many words in the English.\*

The Icelandic translations occupy the former part of the first volume, and the latter part of the second. Of these we think "The Song of Thrym, or the Recovery of the Hammer," the most spirited and entertaining. The Northern natives delighted in enormous eating and drinking; the following proof of the god Thor's powers in this way amused us. Our readers ought to be informed that he was then disguised as "a maiden fair," and consequently may be supposed very abstemious on this occasion:

'The spouse of Sifia\* ate alone  
Eight salmons, and an ox full grown,  
And all the cates on which women feed;  
And drank three firkins of sparkling mead.'

The Dying Songs of Asbiorn, (Vol. I. page 52,) and of Regner Lodbrock, (Vol. II. Second Part, page 35,) have great merit and interest, and strongly exhibit the sanguinary character of those romantic ages. In these pieces, the heroes, with their dying breath, like swans in classic fable, sing their lives away very melodiously, recounting their valorous achievements. The two following stanzas are as many as we can conveniently quote from the Dying Song of Asbiorn.

'Know, gentle mother, know,  
Thou wilt not comb my flowing hair,  
When summer sweets return,  
In Denmark's vallies, Svanvhide fair!  
O whilom had I fondly vow'd  
To hie me to my native land!  
Now must my panting side be torn  
By my keen foe's relentless brand.'

'Not such those days of yore,  
When conquest mark'd proud Ormur's way,  
Stirring the storm of war,  
To glut the greedy beast of prey.  
Beneath his thundering falchion's stroke  
Flow'd the deep waters red with gore,  
And many a gallant warrior fell  
To feed the wolves on Isa's shore.'

The Dying Song of Regner abounds with rude but daring figures of speech, that almost rival oriental boldness of metaphor. Ships are called

'Winged steeds, that spurn the main,  
Cleaving the lonely sea-fowl's reign.'

The following image will be singularly and dreadfully picturesque to warm imaginations:

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\* The assumed character of Thor.

' Like winged dragons, red with gore,  
Our lances hiss'd along the shore.'

The following stanzas are quoted from this poem. Regner Lodbrock was killed in 794, by vipers applied to a wound in his breast, by Ella in Northumberland :

' We smote with swords ; I hold, that all  
By destiny or live or fall :  
Each his certain hour awaits ;  
Few can 'scape the ruling Fates.  
When I scatter'd slaughter wide,  
And launch'd my vessels to the tide,  
I deem'd not, I, that Ella's blade  
Was doom'd at last to bow my head ;  
But hew'd in every Scottish bay  
Fresh banquets for the beasts of prey.

' We smote with swords ; my parting breath  
Rejoices in the pang of death.  
Where dwells fair Balder's father dread,  
The board is deck'd, the seats are spread !  
In \* Fiolner's court with costly cheer  
Soon shall I quaff the foaming beer,  
From hollow skulls of warriors slain !  
Heroes ne'er in death complain ;  
To † Vider's hall I will not bear  
The dastard words of weak despair.

' We smote with swords ; their falchions bright  
(If well they kenn'd their father's plight,  
How venom-fill'd a viperous brood  
Have gnaw'd his flesh and lapp'd his blood)  
'Thy sons would grasp, Aslauga dear,  
And vengeful wake the battle here.  
A mother to my bairns I gave  
Of sterling worth, to make them brave.

' We smote with swords ; cold death is near,  
My rights are passing to my heir.  
Grim stings the adder's forked dart ;  
The vipers nestle in my heart.  
But soon, I wot, shall Vider's ‡ wand  
Fixed in Ella's bosom stand.  
My youthful sons with rage will swell,  
Listening how their father fell :  
Those gallant boys in peace unbroken  
Will never rest, till I be wroken.'

*Gunlaug and Rafen* (Vol. II. p. 61) is a poem of a far more gentle kind than the rest, and seems rather to have been written under the Pleiades, than under the Great Bear. We have not room to remark on the others.

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\* Balder's father, Fiolner and Vider ; various names for Odin.

† Vider was Odin's war name.

‡ Odin's wand, i. e. a war-spear.



The remaining part of this volume consists of original poems, and translations from the German, Danish, Italian, and Spanish. The merit of the original pieces is very moderate: Mr. Herbert's blank verse is harsh and prosaic, and only appears to advantage when compared with his rhyme, which is false and feeble, and lame and lazy throughout. He should confine himself to translations of other people's thoughts, unless he can express his own better, or had better thoughts to express. Among the translations from the German, the four odes from Gesner are very graceful,—making due allowance for a few dissonant rhymes and languid verses. One of these we shall transcribe :

‘ THE SEA VOYAGE.

- ‘ It flies, the ship, which bears my love  
To distant realms away !  
May nought, but Cupids, round thee move;  
No breeze, but Zephyr, play !
- ‘ Soft, soft, ye billows, heave around !  
Upon the rolling sea  
Still, as you mark the white waves bound,  
My true love, think on me !
- ‘ The birds here warble in the trees  
Their tenderest notes for you,  
Each green leaf trembles to the breeze,  
Each reed, and shadowy bough.
- ‘ O let thy swelling waves be laid !  
O hush thee, roaring sea !  
Ne’er trusted yet a sweeter maid  
Her angel form to thee !
- ‘ Pure, as the Sun’s reflected blaze  
Upon thy glassy flood ;  
Fair, as of old the lovely grace  
Of sea-born Venus stood ;
- ‘ When gods, in sedgy caves that dwell,  
Beheld with ravish’d eyes  
All naked on her frothy shell  
The perfect beauty rise ;
- ‘ Forgot their sports, their nymphs forsook,  
Nor reck’d their jealous mood,  
But to the shore with eager look  
The queen of love pursued.’

Sir Ebba, from the Danish, is as barbarous as the original can be. It is very easy to write what it is difficult to read, and impossible to understand. The Italian Sonnet from P. Sallaudri, is miserably inferior to the original. Mr. Herbert has attempted to translate part of one of Guidi’s magnificent odes.

To have kept within view of that unrivalled bard in his amazing flight, is more than common glory; and not to have absolutely failed in transferring his thoughts into a strange language, is to have succeeded well. Mr. Herbert has not extinguished either the spirit or the fire of the original. Among the translations from the Spanish, the "Ode to a Ship," and the Prophecy of Tayo, pleased us the most. Did it not occur to Mr. Herbert, that the Ode which he has translated from Lupericio Leonardo de Argensola, (Vol. II. page 19, First Part) might have suggested to *Metastasio* the leading idea of his own inimitable canzonet "La Liberta?"

On the whole, these volumes contain much curious matter, and unquestionably some elegant poetry;—mingled, however, through indolence or inattention, with too much insipidity.

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Art. VI. *Elementary Evidences of the Truth of Christianity*; in a Series of Easter Catechisms on the Resurrection and other Miracles of Christ; on Prophecy, and on Christ's Testimony of Himself. By the Right Reverend Thomas Burges, D. D. Bishop of St. David's. 12mo. 264 pages. Price 3s. Rivingtons. Hatchard. 1806.

THE rich, the noble, and the powerful, never appear to greater advantage, than when they "condescend to persons of low estate," in order to alleviate their distresses, and supply their necessities: but the learned and the wise, in adapting their compositions to the capacities of the ignorant and the weak, perform a task more difficult, and perhaps still more important. This praise is certainly due to the pious and venerable author of the work before us. Instead of degrading either his dignity or his talents, by addressing his instructions to the understandings of children, he has certainly thereby "magnified his office." He has imitated the pattern, and obeyed the injunctions, of his Divine Master, by thus "feeding the lambs" of Christ's fold.

Hence we are far from being disgusted at the extreme simplicity with which these catechetical instructions are introduced. It reminds us, indeed, of the manner in which Socrates conversed with his pupils; who, though persons of literature, genius, and rank, were, in spiritual knowledge, inferior to little children among us. Their Master himself *left off*, where these catechumens *begin*. Such are the advantages diffused by the Gospel!

As the arguments which are comprised in this volume, center in the fact of Christ's resurrection, the author intitled the different parts, when published separately, a Series of *Easter Catechisms*. In their connected state, we think, that title might have been omitted; especially as it does not apply to the whole of the subject, which is much better denoted

by the one now prefixed. The proofs that are adduced, are generally in a high degree simple, natural, and convincing; and we do not hesitate to say, that the oldest, and most established believer, may derive pleasure and satisfaction from an attentive perusal of this summary.

The former appearance of the work in detached parts, renders it unnecessary for us to furnish copious extracts from it; and however acceptable they might be to some of our readers, we prefer advising them to procure the volume, the size and price of which are well suited to extensive circulation. We shall therefore restrict ourselves to the notice of a few passages, which we wish to see amended in a new edition, as they seem to us disparagements of the general excellence and utility of the publication.

To the second part of the Catechism (on the Messiahship of Jesus, and the evidence of Christianity from prophecy, and the prophetic knowledge of Christ) a *Sermon* "on the grounds of our faith in Christ," is prefixed. It contains many fine illustrations of the subject; which, for the sake of uniformity and argument, we would recommend to be digested in a catechetical arrangement, or dispersed among other parts of the work. The author takes no notice of the comparison suggested by the phraseology of his text, (2 Peter i. 19.) between the *word of prophecy* and another kind of evidence, which, however important, seems to be regarded as less convincing. We know that it is disputed, whether any such comparison was designed; but we apprehend that the apostle's argument may be thus best explained. Though the Almighty by his own voice declared Jesus to be his beloved Son; yet, as this proof was confined to three persons only, it was of inferior utility to the public evidence of *prophecy*, which is subject to universal observation and rational examination.

In several parts of this performance are introduced new illustrations of texts, many of which are just and useful. A few, however, appear to us exceptionable; and we wish to caution our readers against adopting them, as well as respectfully to suggest to the excellent author the expediency of retrenching them at a future opportunity.

At page 155, John iii. 13. is thus read: "No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man, which *was* in heaven." The following note is subjoined: "The common translation is, 'which *is* in heaven. The original is  $\delta \alpha \nu$ , which is used not only for the present and future, but for the *past*. And so it should be translated in John i. 18."

To this positive, but bare assertion, his Lordship should certainly have added some *reason* for alterations in the common



version, which would doubtless be highly acceptable to the advocates of Socinianism. We do not dispute the propriety of understanding the present participle ὁ ὢν, in *some* instances, of the past, or of the future ; but we think that it should not be understood of either, except the sense of the connexion evidently requires it. So far is this from being the case in either of these passages, that, whoever believes the omnipresence of Christ, may reasonably regard them as designed to intimate that important truth ; and if in the first text, John iii. 13, the participle is translated *who was*, it makes the expression redundant and tautologous ; for he that came down from heaven, must of course have been in heaven, and therefore it was unnecessary to add that he had been there. So superfluous and useless a sentence, would ill accord with the solemn manner in which it is introduced by our Lord, in his previous address to Nicodemus.

Sensible, however, of the weight which our author's opinion may justly carry with it to the reader's mind, we are glad to confront it with that of two ancient Greek Bishops, Chrysostom, and Theophylact, whose testimony acquires force from a consideration, that the language in which they wrote, was the same with that on which they commented. The former, in his Homily on the third chapter of John, has this paraphrase of the text : " Do not think me to be such a teacher as many of the prophets, who were from the earth. I am come to you from heaven. Thither none of the prophets ascended ; but there I *am* conversant \*." And he adds, " For not only in heaven, but also elsewhere, he filleth all things †." Theophylact, in his comment on the New Testament, remarks likewise on this passage, " Lest any one, on hearing that Christ came down from heaven, should suppose that he is now no longer in heaven, he saith, ὁ ὢν ἐν τῷ οὐρανῷ—who is in heaven. Think not, because you have heard that the Son of Man came down from heaven, that I am not *now* there : but I am present, not only here, bodily, but there also, in a Divine nature, am I sitting conjointly with the Father ‡."

We could summon, were it necessary, the same evidences against our author's correction of the common version of John xvi. 14, " He shall receive *of mine*, that is, from me." p. 193. But ἐκ τῶ ἑμοῦ so evidently signifies, " of what belongs to me," that we think farther argument or testimony needless. More instances of this kind have struck our observation : but, to avoid enlargement, we shall assign those only which have been adduced, as our ground of hesitating to acquiesce entirely

\* Ἐγὼ δὲ ἔκει διατρίβω.

† Οὐ γὰρ ἐν ἡρανῷ μόνον, ἀλλὰ καὶ πανταχῇ, καὶ πάντα πληροῖ.

‡ Καὶ ἔκει παρὶ τοῦ σώματος, καὶ ἐκεῖ συνεκδημαί τῷ πατρὶ θείῳ.

in the opinion which our author expresses at the close of a note, p. 204. "It would," says his Lordship, "I think, be greatly for the advancement of religious truth, if there were public authority, for correcting, in the common version of the Bible, such passages as either *contradict*, or *obscure*, the meaning of the original."

Such is human imperfection, that it may be doubted whether a translation of any book be extant in any language, that does not in some instances *obscure*, and in others even *contradict*, its original. A careful collation of our authorized version of the Bible, with the original, and with many other English translations, inclines us to think it surprisingly exempt from important errors, and, *on the whole*, superior to any of its rivals; although some modern versions, by the assistance of more recent critical researches, and in consequence of progressive improvements in our language, are in certain parts more intelligible and accurate. Deprecating any approximation of the English Bible to the state, in which the Vulgate, and several other versions of the Scriptures have long remained, wholly unintelligible to the populace, for whose use they were originally made, we cannot but wish for the timely substitution of familiar, in the room of obsolete, expressions; some corrections of the *text*, also, on the solid evidence of a vast majority of ancient MSS. might safely be admitted. But respecting emendations merely *critical*, to what tribunal shall we appeal? Few persons now living would probably be less exceptionable judges, than the worthy prelate whose remarks we have cited and opposed. Incomparably do we prefer our Bible as it *is*, than as it *might* be, after passing such an ordeal.

We think it necessary, moreover, to protest against such corruptions of the English language, as, *coud* for *could*; and *eat*, for *ate*; which repeatedly occur in this volume. But these are trifles. We dismiss them, to bear a cordial testimony to the care with which the author has collected, arranged, and enforced his numerous arguments; to the originality of some; the simplicity of the whole; the candour and liberality of his disposition, and the benevolence and utility of his design. May he enjoy the happiest reward of his labours, in their utility to the welfare of mankind and the glory of God!

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Art. VII. *A Portraiture of Quakerism*; taken from a View of the Moral Education, Discipline, Peculiar Customs, Religious Principles, Political and Civil Economy, and Character of the Society of Friends. By Thomas Clarkson, M. A. 3 vols. 8vo. pp. xxxii. 1270. Price 1*l.* 7*s.* Longman and Co. 1807.

WHEN the beams of the Reformation first ronzed the slumbering intellect of Europe, a thousand pious men were emboldened to assert their rights, and snap the rusted fetters of

antichrist. Agreed as they were to exult in the liberty of the Gospel, they differed widely as to the mode of enjoying, and the degree of extending it. Some imagined that a humble gratitude required them to acquiesce in the first steps of reform; while others seemed to adopt for their motto, "The farther from Rome the nearer to heaven." The date of its origin, generally, marked the gradation of sentiment, by which each of the various sects was distinguished. Lutheranism, with its pictures, and mystery of consubstantiation, was the first of the reformed communions; the system which Calvin established at Geneva, professed a higher degree of reformation, but was itself surpassed by Independency, which arose in Britain. At length sprang forth George Fox, the father of the Quakers, who diverged still farther from the principles of Popery, and of the Reformers. If other Protestants, condemning the bigotry which limits salvation to the Romish pale, extended their charity to every devout believer in Jesus, the Quakers adopted a system of universal grace, a light or Christ within, which made Christians of those who never heard the Gospel. The priests of Rome, who called themselves the church, engrossed the interpretations of Scripture, under pretence of superior inspiration; but protestants in general maintained, that every Christian enjoyed the instructions of that Spirit which unfolds the sacred book; and the Quakers seemed to claim for every man, immediate revelations of equal authority with those of apostles and prophets. If the reformed churches denied that ministers of the gospel were a sacred order of priests, and stripped them of much of their pompous array, the Quakers denied them all distinctions of dress and title, destroying, in the opinion of many, the office itself. The Protestants were charged with sacrilege, for reducing the seven sacraments to two, regarding them no longer as objects of worship and grounds of hope, but employing them as instructive symbols: by the Quakers, however, these two remaining rites were rejected with as little ceremony, as the Reformers had observed toward the holy chrism or the confessional chair. If one would extol this, as the perfection of Christian simplicity, another would reproach it as Reformation run mad; while a third would blame only the indiscriminate zeal which could reject, along with black coats, priestly robes, and reverend titles, the scriptural rites of baptism and the eucharist; as if Christ himself, when purifying the temple, had expelled the priests and worshippers, with the dealers in doves, and overturned the altar of God, with the tables of the exchanger.

This singular Society, however, through evil report and good report, grew in extent and stability, till at length it



acquired, not only the advantages of toleration common to other dissenters, but also some additional privileges, in accommodation to its peculiar scruples. The Friends have subsisted a hundred and fifty years; and though their numbers, we are informed, are now declining, their reputation has risen to a kind of popularity which religious sects are seldom found to acquire. To this nothing has more powerfully, nor more deservedly contributed, than their philanthropic and united zeal for the abolition of the slave trade; and this distinction has also introduced them to the notice and partiality of Mr. Clarkson, whose exertions in the same glorious, and at length successful cause, have long endeared him to the friends of humanity. It may be difficult to separate the Quakers from their portrait now before us; and since to deny the resemblance of a flattering picture, seems to imply some reflection on the beauties of the original, we may be in danger of appearing hostile to the reputation of those whom it is fashionable to admire, though not to imitate. At the same time, we are perfectly well satisfied, that, as to this question of fidelity, our opinion will correspond with that of the observant and impartial reader, and even with the acknowledgements of the candid members of that singular Society. It was a Quaker of this description who confessed, "Our good friend has told us what we should be, not what we are."

Our author commences with what he calls the moral education of the Quakers. This, with an account of their discipline and peculiar customs, occupies rather more than the first volume. The greater part of the second, details their religious sentiments. Their "great tenets," concerning war, tythes, and oaths, with some miscellaneous reflections, are given in the concluding volumes.

As a fair specimen of Mr. C.'s manner, we shall give his definition of Quakerism.

'Quakerism may be defined to be an attempt, under the divine influence, at practical Christianity, as far as it can be carried. They, who profess it, consider themselves bound to regulate their opinions, words, actions, and even outward demeanour, by Christianity, and by Christianity alone. They consider themselves bound to give up such of the customs or fashions of men, however general or generally approved, as militate, in any manner, against the letter or spirit of the Gospel. Hence, they mix but little with the world, that they may be less liable to imbibe its spirit. Hence, George Fox made a distinction between the members of his own society and others, by the different appellations of Friends, and People of the world. They consider themselves also under an obligation to follow virtue, not ordinarily, but even unto death. For they profess never to make a sacrifice of conscience; and therefore, if any ordinances of man are enjoined them, which they think to be contrary to the divine will, they believe it right not to submit to them, but rather, after the example of

the Apostles and primitive Christians, to suffer any loss, penalty, or inconvenience, which may result to them for so doing. pp. 4, 5.

This definition, it will be perceived, leaves the subject undefined. The whole paragraph contains only those traits which compose the countenance of true religion, without any distinction of sects; while those peculiarities which divide Quakers from other pious persons, are wholly unnoticed. Lay this compendious picture before any of those who make a decided and cordial profession of religion, whether in the establishment or among the dissenting communions, and each will claim it as their own likeness, without the most distant suspicion that it was intended to distinguish the Quakers from them all.

The account which is given of the moral education of the Quakers, is itself as high a commendation as can be expressed. They appear to be the only body of Christians among us, who have shewn a consistent regard to the most important concerns of their off-spring, by establishing schools, in which the youthful mind may be formed for its ultimate destiny, while it is educated for its earthly duties. How can any parent pretend to an earnest solicitude for the immortal happiness of his children, or a paramount preference of religious principle, if he is willing, for the sake of literary accomplishments, to place them under a tutor who is any thing but a Christian, and in a situation where the Scriptures are supplanted by the Classics, and the prevailing tone of sentiment is as much opposed to the spirit of the Gospel, as the brutality of a heathen god to the Divinity of the Redeemer?

This stigma of inconsistency, with which too many who profess superior sanctity are branded, the Quakers honourably avoid. They rigidly prohibit games, music, theatrical spectacles, dancing, novels, and the sports of the field; Mr. C. states the reasons with force and intelligence; and he replies to the objections which may be urged against these prohibitions. But he *seems* unaware that the great mass of the dissenters, and those who are termed evangelical churchmen, (i. e. all those who are classed together by the ingenious names which vice and impiety have invented for the avowedly serious) are unanimous in condemning most of these amusements, as unworthy of Christians, who are not of this world, but are called out of it, to be a peculiar people. Whenever an individual among these societies is perceived to addict himself to such gratifications, he is considered, as a fashionable conforming Quaker would be, on tip-toe to leave religion for the world. We must, however, except music, which Mr. C. has treated in a manner strangely superficial and unsatisfactory. Is it not extraordinary, that he should not cast



the slightest glance on *sacred* music? Amidst the many replies to inferior objections, should not some apology have been attempted for the total rejection of what all other Christians deem an important and delightful part of instituted Christian worship, "the singing of psalms and hymns and spiritual songs?" Is there not room for the suspicion, that Mr. C. adroitly evades an objection which he dares not face, and that his prudence rather prevailed over his candour, in declining to raise that particular ghost which he could not lay? A Quaker of no mean intelligence once acknowledged to us, that vocal, and not merely mental, singing, appears, from the New Testament, to have been practised by the earliest Christians. And while it is viewed as a mode of worship, sanctioned on the most solemn occasion by the Author of Christianity, will not the Quakers appear guilty of opposing their reasonings and feelings to his supreme wisdom and authority? In condemning songs, other devout persons heartily join with the Friends; and those abuses of music, and prostitutions of the voice, against which alone the objections to music itself are applicable, are as odious to every conscientious Christian, as they could possibly be to Fox himself. Notwithstanding these exceptions, we recommend this portion of the work as eminently useful: it abounds with good general principles, which enter into the essence of morals and true religion, and demand the serious attention of all who aspire to the holiness and happiness which result to the genuine disciples of Jesus, from a consistent perseverance in his precepts.

The subject of Discipline among the Quakers is next represented, as displaying all that considerate prudence and sound policy, for which this body is justly celebrated. Mr. C. anticipates some objections; but whether by design, or from want of farther acquaintance with the subject, he omits that one which is chief in importance, and most difficult of reply. The whole system of Quaker discipline has been considered as a beautiful frame of civil polity, introduced nevertheless into the Christian church with no greater propriety, than the Grecian tactics might have been employed to regulate the motions of the Jewish priests in the functions of the temple. They can only be called the laws of the corporate body; but it is desirable that every thing to which Christians, as such, are summoned to submit, should apply to the conscience with the authority of Christ, their only legislator. If once the principle be conceded, that any earthly power is competent to frame a code for Christians, why may not Rome, it is urged, enact her body of canon laws?

The monthly, quarterly, and annual meetings of the Society, both the latter consisting of male and female deputies,



ties, are described; and the regular questions which are there considered, relative to the state of the Society, are exhibited, pp. 27—29. Various prevalent errors are noticed and corrected; among which is this, that the society makes good the losses which individuals suffer on conscientious scruples. In these meetings, there is no division, or summing of numbers for and against a question; the sense of the meeting is ascertained by the opinions delivered, and depends principally on the weight of character by which any sentiment is supported. There is no distinction whatever among the members, except that which the silent respect of public opinion bestows; and there is no president, or recognized officer, who leads the discussions in this assembly. The whole government is considered as a kind of theocracy, in which there is not, however, any visible representative of the Supreme Authority. Under this head, the penal code of Pennsylvania, and its beneficial effects, are described.

Under the title of Peculiar Customs, Mr. C. defends their dress, plain furniture, language, address, manners, customs connected with meals, marriages, funerals, occupations, settlement of differences, and poor laws. There is much interesting discussion in this part of the work. The following is a description of the Quaker-grace, with its justification:

‘When they are all seated at table, they sit in solemn silence, and in a thoughtful position, for some time. If the master of the family, during this silence, should feel any religious impression on his mind, whether of praise or thankfulness, on the occasion, he gives utterance to his feelings. Such praise or thanksgiving in him is considered as a devotional act, and as the Quaker-grace. But if, after having waited in silence for some time, he feel no such religious disposition, he utters no religious expression. The Quakers hold it better to say no grace, than to say that, which is not accompanied by the devotion of the heart. In this case he resumes his natural position, breaks the silence by means of natural discourse, and begins to carve for his family or his friends.’ Vol. I. p. 380.

This principle, which also operates to their rejection of regular religious services, is obviously founded on the assumption, that religious feelings cannot be excited, even instrumentally, by the will, by external circumstances, or by the recurrence of particular times and seasons. We cannot help thinking, that the man who sits down to his ample repast, day after day, without any impressions of gratitude and piety, must be grossly deceived, if he imagines that his religion will stand the final scrutiny, according to the standard of the Gospel. It is unlucky, that Mr. Clarkson should find it necessary to admit, that expressions of devout thankfulness at a family meal are very rare indeed among the Quakers. The feelings proper to such an occasion, are, of course, equally rare. This peculiarity may be

deemed characteristic of the Quaker system. For all their tenets, perhaps, there are plausible and striking arguments; but the soundest arguments may be perverted to erroneous conclusions, by reasoning inconsequently, or assuming that what is true partially, is true universally.

We quote the following anecdote, with the important comment, as highly deserving attention from every pious reader:

‘I was one afternoon at a friend’s house, where there happened to be a clergyman of the Scottish church. He was a man deservedly esteemed for his piety. The company was large. Politics had been discussed some time, when the tea-things were introduced. While the bread and butter were bringing in, the clergyman, who had taken an active part in the discussion, put a question to a gentleman who was sitting in a corner of the room. The gentleman began to reply, and was proceeding in his answer, when of a sudden I heard a solemn voice. Being surprised, I looked round, and found it was the clergyman, who had suddenly started up, and was saying grace. The solemnity, with which he spoke, occasioned his voice to differ so much from its ordinary tone, that I did not, till I had looked about me, discover who the speaker was. I think he might be engaged from three to four minutes in the delivery of this grace. I could not help thinking, during the delivery of it, that I never knew any person say grace like this man: nor was I ever so much moved with any grace, or thought I ever saw so clearly the propriety of saying grace, as on this occasion. But when I found that on the very instant the grace was over politics were resumed; when I found that no sooner had the last word in the grace been pronounced, than the next, which came from the clergyman himself, began by desiring the gentleman before mentioned to go on with his reply to his own political question; I was so struck with the inconsistency of the thing, that the beauty and solemnity of his grace all vanished. This sudden transition from politics to grace, and from grace to politics, afforded a proof that artificial sentences might be so frequently repeated, as to fail to re-excite their first impressions; or that certain expressions, which might have constituted devotional acts under devotional feeling, might relapse into heartless forms.’ Vol. I. pp. 383, 384.

On the subject of dress, it may be remarked, that the Quaker dress is not positively enjoined by the society; it was the customary dress of the times, when first adopted, and was also the cheapest. Any dress equally neat and cheap, and not assumed for the sake of worldly conformity, might, according to the Quaker *principles*, be used by their members.

It is a good remark of Mr. C., that these peculiarities “make the world overseers of the conduct of the Quakers.” This is a beneficial consequence, without doubt; but it cannot be urged in favour of Quakerism generally, because in a Quaker community it would cease to apply.

Mr. C.’s statement and defence of the Quaker *thee* and *thou*, and their refusal to give flattering titles, is sensible; and if it do not procure proselytes to their dialect, it must, with every considerate reader, defend them from illiberal censure.

We hasten, however, to the most important part of the work, which treats on religion; on this it depends, whether the admission of error shall be harmless, or the perfection of apparent beauty an abomination. It should not be concealed, that, during our examination of the religion of the Quakers, as delineated in this portraiture, we have been very desirous, and almost resolved, to believe, that their advocate, with equal earnestness of intention, has not here the same skill to defend them, as on the questions of manners and discipline. Theology is evidently a subject in which he is not the most profound adept. But as it is no part of our duty to defend the Quakers for him, we must, in our remarks, consider his picture as accurate.

The doctrines of the Quakers are classed under the following heads:—The Influences of the Holy Spirit; Human Redemption; Qualifications of Ministers; Conduct of Worship; Baptism, and the Lord's Supper.

The grand doctrine of the Quakers concerning the Holy Spirit, is thus stated:

‘The Quakers believe, that, when the Almighty created the universe, he effected it by means of the life, or vital or vivifying energy, that was in his own Spirit. “And the earth was without form, and void; and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters.”

‘This life of the Spirit has been differently named, but is concisely styled by St. John the evangelist, the Word; for he says, “In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him, and without him was not any thing made, that was made.”

‘The Almighty also, by means of the same divine energy, or life of the Spirit, which had thus created the universe, became the cause of material life and of vital functions.’

‘He created Man also by the same power. He made his corporeal and organic nature. He furnished him also with intellect, or a mental understanding. By this latter gift he gave to Man, what he had not given to other animated nature, the power of reason, by which he had the superiority over it, and by means of which he was enabled to guide himself in his temporal concerns.

‘But he gave to Man at the same time, independently of this intellect or understanding, a spiritual faculty, or a portion of the life of his own Spirit, to reside in him. This gift occasioned Man to become more immediately, as is expressed, the image of the Almighty. It set him above the animal and rational part of his nature. It made him know things not intelligible solely by his reason. It made him spiritually-minded.’

‘As long as he lived in this divine light of the Spirit, he remained in the image of God, and was perfectly happy; but, not attending faithfully and perseveringly to this spiritual monitor, he fell into the snares of Satan, or gave way to the temptations of sin. From this moment his condition became changed....he became dead, as it were, in consequence, as to any knowledge of God, or enjoyment of his presence.’



' It pleased the Almighty, however, not wholly to abandon him in this wretched state, but he comforted him with the cheering promise, that the seed of the woman should some time or other completely subdue sin, or, to use the Scripture language, "should bruise the Serpent's head;" or, in other words, as sin was of a spiritual nature, so it could only be overcome by a spiritual conqueror: and therefore that the same Holy Spirit, or Word, or Divine Principle of Light and Life, which had appeared in creation, should dwell so entirely, and without limit or measure, in the person or body of some one of his descendants, that sin should by him be entirely subdued.'

' He did not entirely cease from bestowing his Spirit upon his posterity: or, in other words, he continued to them a portion of that Light, which enlighteneth every man that cometh into the world. Of the individuals, therefore, who succeeded Adam, all received a portion of this Light. Some, however, enjoyed larger portions of it than others, according as they attended to its influences, or according to the measure given them. Of those, who possessed the greatest share of it, some were the antient patriarchs, such as Noah and Abraham; and others were, the antient scriptural writers, such as Moses and the prophets.' pp. 113—117.

To most readers of theology, Mr. C.'s statement of the Quaker doctrine, concerning the influences of the Holy Spirit, will appear confused and unsatisfactory, if not evasive; for though, in the progress of the discussion, it is agreed that this Spirit is distinct from the light of reason, such quotations are given from the writings of heathen philosophers, as will lead many to suspect that the Spirit of the Quakers is the Conscience of other men. On this subject, we could have particularly wished an explicit statement, that we might have enjoyed the pleasure of repelling the calumny, that Quakerism is only refined deism.

When Mr. C. attempts to prove the universality of these influences, by the words of the apostle, "the manifestation of the Spirit is given to every man, to profit withal," we appeal to his good sense, and impartial judgement, on examining the original, whether he has not put upon it a meaning which it was never designed to speak. What, but attachment to a system, would suggest any other idea from the phrase, than that, as the Holy Spirit was variously dispensed to different persons, it was given to every one of them, not for vain ostentation, but for profitable uses. The necessity of these divine influences, however, is so well argued, and so ably supported by quotations from the best divines, that we are, upon the whole, inclined to hope, that the true scriptural doctrine of the Holy Spirit was designed to be taught, and that we have to lament some obscurity of views, rather than any material error, or intentional evasion.

*(To be concluded in our next Number.)* 1793

Art. VIII. *Lives of Cardinal Alberoni, and the Duke of Ripperda*, Ministers of Philip V. King of Spain. By George Moore, Esq. 2 vols. in 1. 8vo. pp. 335. price 7s. Faulder, 1806.

THESE two lives have no natural connection; and on this account probably, Mr. M. has nominally divided his volume. But they have a considerable similarity, as relating to individuals who, with very different qualifications, reached the highest offices, and in their day "kept the world alive."

However we may condemn many of the measures, and the general policy of Alberoni, he certainly possessed extraordinary and admirable talents. His enterprises were planned upon a grand scale, and the failure of some of them resulted more, perhaps, from incapacity in the instruments, than from want of ability in the contriver. We are inclined to think, that if he had been less precipitate, if he had reserved his means, and waited for a more favourable opportunity, he might have succeeded in producing considerable alterations in the state of Europe and America.

These remarks will not be considered as involving any approbation of Alberoni's character, or any acquiescence in the principles on which the common notions of greatness are founded; but while *millions of murders make a hero*, and while he is the greatest man, who conceives and executes the boldest designs, without regarding the waste of life and happiness, and the real worthlessness of the object, so long will the deadly laurel flourish round the tomb of Alberoni.

As for Ripperda, it is difficult to consider him in any other character than that of a madman. Possessing wealth and consideration in his native country, he quitted it, obtained, "upon false pretences," the highest preferment under a foreign government, was soon precipitated from the pinnacle of prosperity, and after changing and rechanging his religion, and assuming all possible shapes, completed his eventful and instructive life, by dying in a semibarbarous land, a victim to the delusions of a depraved heart, and a feverish imagination.

As we have had occasion, in another part of our Review,\* to give a general outline of Alberoni's administration, we shall confine ourselves to the circumstances of his origin and rise to power.

Julius Alberoni was the son of a gardener in Placentia. His busy, officious, pushing disposition, attracted the notice first of "a Spanish priest," and afterwards of "some Barnabite friars;" by the first, he was taught "to read and write, and the rudiments of the Latin tongue," and from the latter he received additional instruction and the appointment of Bellingr to the Cathedral.

\* See Review of Marmontel's *Histoire de la Regence*. Vol. II. p. 954.

In this situation he insinuated himself into the good graces of the Canons, by whose means he procured the tonsure; on receiving full orders, "he quitted the place of his nativity, and repaired to Ravenna," where he was introduced to the vice-legat, Monsignor Barni. Barni is described as "much oppressed with languor and listlessness. He was looking about for relief when Alberoni arrived. No one excelled him in vivacity and buffoonery, and he seemed intended by nature, what Monsignor Barni wanted."

From the vice legat's buffoon, Alberoni became successively his steward, a canon in his Cathedral, and preceptor and pimp to his nephew, the Abbé Barni. But the immediate occasion of advancing the fortunes of the subtle and unprincipled Placentian, was his introduction to the Duke de Vendome, whose confidence he speedily obtained. When Vendome assumed the command of the combined French and Spanish army in the war of the Spanish Succession, he was attended by Alberoni, who, on the death of his protector, became the humble confidant of Madame d'Ursini.

We differ from Mr. Moore, in his account of the disgrace of d'Ursini. We shall give it his own words. When Madame d'U. met Elizabeth at a little village on the road to Madrid,

"The Queen treated her with marked coolness and indifference. D'Ursini, accustomed to a tone of authority with the late consort of Philip, was not a little surprized, but ascribing her behaviour to her ignorance of the rank she occupied in the monarchy, resolved to let her know who she was; and accordingly began to animadvert on her slow manner of travelling, and the late hour at which she had arrived. The Queen angrily replied, that such language did not become a subject. D'Ursini, no wise dismayed, continued her censures, applying them next to the Queen's dress. The Queen ordered her to quit the room; on her offering to remonstrate, she called aloud for the officer in waiting, and ordered him to get ready a coach and six, and not quit d'Ursini, till she had reached the French frontier.

"In St. Simon and Duclos (Mr. M. observes in a note) the Queen behaves like a mad woman, breaks out into a fury without any apparent cause, and without the least transition or connection in the dialogue, orders the officer to carry off d'Ursini. There is no congruity in the transaction as Duclos describes it; scarcely is it reconcileable with common sense.

When Mr. M. talks of "transition and connection in the dialogue," he forgets that he is not criticising a romance or a drama, but that he is investigating an occurrence in real life. We have no doubt but that on this occasion, Alberoni was the adviser of Elizabeth; and that she seized upon any pretence, for affecting violent anger, and executing her intentions against the crafty favourite.

We cannot follow Mr. Moore through his estimate of the



character of Alberoni; his observations are tolerably correct, but sufficiently trite. We notice the following as having baffled all our attempts clearly to comprehend it, and the only sense which we can suppose it to convey, is so obviously remote from truth, that we shall not waste any time in exposing it.

‘When we survey the history of the world, we do not find effects at all correspond to any causes we can trace in human skill and ability, or any circumstances resulting from the exertions of man.’

Alberoni, with all his faults, with all his arrogance, his imprudence, and his precipitancy, was unquestionably, in the usual sense of the epithet, a great man.

‘His projects, however wild and chimerical, had by their boldness, and a certain air of grandeur which accompanied them, the merit of awakening the Spanish nation out of the lethargy into which it had sunk, and though unsuccessful in their immediate objects, might have excited a spirit calculated to produce great effects.’

He spent on his native earth, the last years of his life, which he closed in his 89th year, June 1752.

Of a very different cast of character from the crafty and daring Alberoni, was the weak and restless Ripperda. His family was noble, and professed the Catholic religion; which, however, he abjured in order to qualify himself for advancement in the service of his country, Holland.

‘He was Colonel in the army of the States, during the war of the Succession. He employed the leisure of his military profession, in becoming acquainted with several languages. He could speak with fluency, French, Spanish, and Latin. He applied himself at the same time to the study of trade and manufactures. Towards the end of the war, he was elected Deputy for his province to the States-General. The Peace of Utrecht put an end to the long war which had ravaged Europe, but left many points of litigation among the contending powers yet unsettled. Commercial arrangements of importance remained to be adjusted between Spain and the Dutch Republic. To accomplish this, was a mission requiring some skill and address. Ripperda eagerly solicited it, and was in consequence appointed.’

The Court of Spain, at this time, offered a fair field for the ambition of Ripperda. Alberoni had risen from nothing, to the highest offices of the State, and it was easy to foresee from the uxorious imbecility of Philip V. and the want of judgement in his consort, that if the plans of Alberoni failed, the post of prime minister would be at the command of the first fortunate adventurer who could obtain the favour of the Queen.

During the short term which intervened between Philip's abdication and resumption of the royal authority, Ripperda continued to pay court to the Queen, and on the death of Lewis, which happened but a few months after the abdication of his father, she dispatched Ripperda to Vienna, to negotiate a

treaty of alliance between the Emperor of Germany and the King of Spain. This he accomplished on very disadvantageous terms, and on his return, was invested with the office of first minister of State, "received the title of Duke, and was created Grandee of Spain."

'The secret of his elevation was not discovered till afterwards. He contrived to persuade the King and Queen, particularly the latter, that, by a secret stipulation, the eldest Archduchess was to be given to her son Don Carlos. This delusion of the Queen was the sole foundation of his fortune. The moment her eyes were opened, he descended from his greatness."

Ripperda appears to have been rather unenviably situated between Col. Stanhope, the English Ambassador, and Count Konigsegg, the Imperial Envoy. The cool sagacity of the Englishman completely baffled the flimsy policy and loquacious boasting of Ripperda; while he had to dread from Konigsegg, the disclosure of that secret on which the continuance of his greatness depended. Of this the artful and rapacious German was perfectly aware, and the coffers of the minister and the nation could scarcely preserve his forbearance.

At length the ruin of Ripperda was determined; he received his dismissal, and was confined in the state-prison of Segovia. His imprisonment was scarcely more than nominal, and to a man of a different turn of mind would have been far more delightful, than the turbulent and precarious situation which he had been compelled to abandon. But Ripperda was in despair, he imprecated vengeance on the authors of his disgrace, and in the revengeful reveries of his imagination beheld "Madrid in flames," and Spain subjected to a "foreign yoke."

Unable to wait patiently for the termination of his captivity, he determined on attempting his escape, and effected his design by the assistance of his French servant, and of Dona Josepha Fausta Martina Rarios, a young lady of good family, residing in Segovia, with whom he had kept up an illicit intercourse. The account given of his escape appears somewhat too romantic, even for the country of romance; a cunning, but faithful servant, a centinel bribed, Dona Josepha in boy's clothes, a rope ladder, the patrol deceived, a restive muleteer, quieted by the production of a pistol, and afterwards giving information to a Portuguese Alcayde, who is deceived by a high sounding title and the pretence of a secret mission—these, with the addition of a hair breadth escape or two, and an interesting and opportune gout with which Ripperda was afflicted, are as pretty common place materials for a novel, as any sterile scribbler could wish for.

Ripperda chose England for his asylum, but finding that after gaining all the information which he had to give, ministers

neglected him, he left England, and took up his temporary residence at the Hague. Here, after receiving a discouraging answer to an overture which he made to the Russian Government, he resolved, in consequence of the representations of a renegade in the service of the Emperor of Morocco, to turn Mohammedan, and offer himself to Muley Abdallah, the ferocious son of the yet more ferocious Muley Ishmael.

At Mequinez, the imperial residence, Ripperda "met with a distinguished reception," and after a long confinement occasioned by an awkward slip of the knife, while he was undergoing the initiatory rite, "he was appointed to command the Moorish troops." In his military capacity he was unfortunate, the Moors received a signal defeat on the plains of Ceuta, and he turned his attention to the department of finance. The same want of success which had attended Ripperda through life, pursuing him here,

'He had now every reason to expect a prompt deliverance from his earthly troubles; when one of those revolutions, of which Morocco is frequently the theatre, gave him an opportunity of escaping from his greatness, and conveyed him to a situation of some security.'

Muley Abdallah was dethroned, and Ripperda fled to Tetuan, where he lived in luxurious retirement. He conceived a momentary hope of again figuring on the political stage, as the minister of Theodore, King of Corsica; but even Theodore neglected him, and he fell into complete lowness of spirits;

'His brain became affected with religious extravagancies. He fancied himself inspired to promulgate a new religion. The Jewish, the Christian, the Mahometan, were but types and forerunners of a more perfect revelation confided to him. Elias, David, St. John the Baptist, all the prophets, had foretold his coming. . . . He died at Tetuan, towards the end of the year 1737.'

Such was the career of a man who made much noise, and created some confusion in the world; it began in infidelity, and suitably enough terminated in fanaticism.

On the whole, we have been somewhat interested by the present work; though we cannot so far compliment Mr. Moore, as to say that we think very highly of his talents either as a historian, or as a writer. As a historian he is superficial, and although he may have had recourse to good sources of information, they have not been sufficient, nor used to the best purpose. His original observations are not very new, nor always very apposite: one of the most nauseous specimens is the pompous but frigid eulogy on the British House of Commons (Vol. I. p. 130.) As a writer, he is very deficient; many parts of his book are disgraced by extreme slovenliness; he has, too, a strange method of stringing together a number of short para-



graphs, consisting of single sentences only, so as to give some of his pages the appearance of a collection of aphorisms. Yet we are disposed to think, from some passages of his work, that with due attention he may qualify himself, in course of time, to appear before the public, with more credit and more advantage to his readers.

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Art. IX. *The Naval, Military, and Private Practitioner's Amanuensis Medicus & Chirurgicus*; or a Practical Treatise on Fevers, and all those Diseases which most frequently occur in Practice; with the Mode of Cure. Likewise on Amputation, Gunshot-Wounds, Trismus, Scalds, &c. with new and successful Methods of treating Mortification, of amputating at the Shoulder Joint, and of curing Femoral Fractures. By Ralph Cuming, M.D. R.N. Medical Superintendent of his Majesty's Naval Hospital, Antigua. 8vo. pp. 361. Price 7s. Mathews and Leigh. 1806.

THIS work, which is intended to form an appendage to the portable library of practitioners in the public service, and is also expected by its author to be generally useful to the profession, to its younger members especially, demands particular notice. A volume, containing concise and correct histories of such diseases as are most frequently the subjects of medical practice, with a perspicuous account of the most approved and successful methods of cure, is truly a *desideratum*. We heartily wish we could agree with Dr. Cuming, in thinking that his present work is precisely suited to supply the deficiency.

It commences with observations on fever; and, speaking of his success in treating this malady by mercurial inunctions, the doctor says, "I do aver that I never lost a patient after using them." p. 13. Evidence thus seriously adduced, must not be questioned; but in writing for the young, surely Dr. C. should not, without ample experience, recommend modes of treatment, which may certainly prove fatal, if used without great care and discrimination. He should also be very particular in detailing the best method of employing the remedies, and every known circumstance which affects their influence. But vague and unqualified suggestions, a confused rambling style, and hasty opinions, are some of Dr. C.'s striking peculiarities. The mischievous tendency of these loose instructions is obvious.

'I am persuaded that wrapping the patient up in a sheet dipped in vinegar, would be of essential service, and that this operation should be repeated until the vascular action is subdued. I am of opinion that the Tr. Digitalis given in pretty large doses until the pulse became affected would answer a good purpose.' P. 18. 'I had almost forgotten to mention that I lately read of an instance of *Hernia incarcerata* being cured by digitalis." P. 79.

In treating on inflammation of the eyes, sore throat, croup, inflammation of the liver, gout, rheumatism, and erysipelas, we observe nothing very new or incorrect. In inflammation of the lungs, it is recommended to employ, with bleeding, the tincture of digitalis, in the quantity of 80 drops the first day; from 100 to 120, on the second, increasing it gradually till the pulse falls. In spitting of blood, the same powerful and suspicious medicine is recommended; 80 or 100 drops, it is said, may be given, in a few hours, without any risk.

We believe, with Dr. C., that amputations are sometimes unnecessarily performed; but instead of imputing it, as he does, to that horrid brutality, "a propensity for lopping off limbs," we believe the error proceeds most frequently from the alarm and confusion which attend the hour of battle, and from that urgent demand for immediate relief, which allows no time to deliberate, and no opportunity consult. Cases frequently arise, under ever varying circumstances, against which the most prompt and best instructed surgeon cannot be fully provided. Dr. Cuming himself is a proof, that even a writer may fail to supply safe and satisfactory rules of conduct on such occasions:

'Every surgeon possessed of anatomical knowledge can quickly determine, if you find the nerves and tendons injured, the muscles much lacerated, and spicula drove into the very heart of a limb, with or without much hæmorrhage. In such a case, amputate immediately.' p. 308.

Certainly amputation is not necessary in every case where nerves and tendons are injured, muscles lacerated, or spicula driven into a limb. On the contrary, were these directions faithfully followed, we are confident, that many a gallant defender of his country would unnecessarily suffer that species of mutilation, which Dr. Cuming is so earnestly and properly solicitous to prevent.

In treating on fractures of the leg, the doctor proposes the following practice:

'Prior to the application of the splints a circular roller must be applied round the foot, beginning at the toes, this precaution though absolutely requisite is frequently neglected; its utility is unquestionably very great, and is an improvement which many surgeons have no idea of, they visit their patient daily and find an amazingly swelled and ædematous foot, so much so, that nature unassisted is often compelled to relieve herself, by committing violence on the part in rupturing the lymphatics.' p. 240.

Supposing the existence of such a case as a morbid excess of callus (for to this Dr. C. attributes the deformity of which he complains, but which we should impute to mismanagement of the fracture) the attempt to restrain it by pressure, instead

of producing the desired effect, would doubtless interrupt the flow of the lymph, and consequently produce that œdematous swelling of the foot, which the roller is proposed to prevent. We would refer Dr. Cuming, for just notions respecting exuberancy of callus, to the works of Mr. Pott; but unluckily Dr. Cuming is not one of those who submit "to the dogmatical dictates of book instructors." It is still more unlucky, that he should so warmly recommend the same measure of conceit and self-sufficiency to his inexperienced readers.

Under the article *Trismus*, an interesting case of Locked Jaw is mentioned, in which the copious use of opium and ether was successful. A more important part of the work is that relating to *Sphacelus*. "Under the blessing of Providence," the doctor says, "I consider myself the discoverer of a sovereign remedy—Mortification, which has slain its thousands and tens of thousands, and the bare name of which is calculated to inspire one with terror, may now be viewed with a cool and collected look; being in possession of a remedy which disarms it of all its horrors, and renders innocuous its lethiferous poison." Pref.

The remedy so elegantly alluded to, is the fine powder of nitre, which is ordered, after due scarification, to be laid thickly on the part. The sovereign power of this application, we think, is not yet fully established: Dr. Cuming mentions its success in three instances; but it still requires, and undoubtedly deserves, repeated and attentive trials. Dr. Cuming, however, as might be expected from him, is perfectly convinced of its infallible efficacy; nor is he less assured of the injurious effects of bark, administered in the substance. "The human stomach," he observes, "is not like that of the ostrich; it will not digest either wood or iron!" p. 46. The same expression is repeated, p. 354; surely one dose of this absurdity was sufficient. Speaking of the use of bark in *sphacelus*, he says,

'I the other day in a conversation with a physician in London of great eminence, respecting the administration of bark in cases of sphacelus, was happy to find his sentiments exactly in unison with my own; and he, was through fatal experience thoroughly convinced of the folly of the fashionable practice of throwing in large quantities of bark in substance. For he was visiting a patient affected with mortification in conjunction with a surgeon, who was of opinion that too much of this drug could not be given, though the patient's appetite was already destroyed by its effects and those of the disease.' pp. 356, 357.

We acknowledge that the awkwardness of this passage induced us to select it; the remarkable account of visiting a patient "affected with mortification in conjunction with a surgeon," is not the only instance, by many, in which we have



reason to remark a want of the simplicity and clearness which are essential in works of science. Indeed we have seldom seen a worse style in the compositions of a professional man \*; all our extracts are specimens of it. This circumstance, and the uncontroled impetuosity of Dr. C.'s temper, and the evident carelessness and haste with which he has thrown his observations together, have deprived the work of that full, accurate, systematic, and sober character, which would have been suitable to its professed design. It abounds with good instructions; but they are often desultory, general, and accompanied with much useless and digressive matter.

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Art. X. *An Essay on the Character, (and the) Immoral and Anti-christian Tendency of the Stage*. By John Styles. 12mo. pp. 144. Price 3s. 6d. Williams and Smith, 1806.

IN the proposed selection of *useful subjects*, by which our performance was distinguished equally from those works which absurdly pretend to criticise *all* publications without exception, and from those which assume an *arbitrary* power of reviewing such books only as best suit their convenience, the drama, in its present degraded state, was of course excluded. It is, indeed, only as printed compositions, that the tragic, comic, operatical, and farcical productions of the stage, have ever obtained the notice of any periodical publication that pretended to literary character. We have, notwithstanding, had repeated occasions to intimate our opinion of the moral tendency of the stage †; and it seems that the author of this small volume was prompted by one of our incidental remarks, to examine and discuss the subject.

After inquiring into the origin and progress of theatrical exhibitions, and the principal causes which have contributed to their success, he considers the effects which they have produced on morals and on happiness, and briefly estimates the character of the stage, as it has been drawn by historians, philosophers, legislators, and divines. He then considers whether the stage is in a state of moral improvement at present, and adduces the following obvious proof of the reverse:

‘The recent introduction of the German Drama may be considered as a phenomenon in the world of dissipation. The writings of Congreve and Dryden are absolutely pure when compared with the vile disgusting offspring of the profligate Kotzebue; and yet the plays of this writer have

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\* We are glad to find that grammatical accuracy is not essential to the usefulness of a physician; Dr. C. improves upon the hemistich of Ovid, thus, ‘Per mediam viam ite, quia tutissimam est!’

† E. R. Vol. I. pp. 749, 802. Vol. III. p. 77.

been the principal source from whence an English audience, for several winters past, have derived their instruction and amusement :—even women have submitted to the shameful task of translating pages which modesty never could peruse without horror.' p. 50.

The author next illustrates the "dangerous and immoral tendency of the stage, by some observations on the writers, the actors, and the audience. Of the first, he remarks, that

'The great dramatic favorites have generally been men of libertine principles. Shakespeare and Congreve, Dryden and Kotzebue, have borne away the palm from every competitor. The talents of these writers have been eminent; but a "peck of refuse wheat" would more than buy the virtue of all the tribe. Who is there that does not feel the bitterness of regret, while contemplating the greatest intellectual powers, the strongest energies of native genius, exhausted and spent in degrading the human character, which they were intended to exalt and improve? Enlisted on the side of virtue, what might not these men have achieved? But viewed as they are, the menial servants of the Stage, who can think of them without pity!' pp. 55, 56.

Mr. S. apologizes, in a note, for so severe a censure on Shakspeare, but not in the most judicious manner. He attributes the licentiousness which disgraces some passages of Shakspeare's plays, solely to his becoming a writer for the stage. The author evidently was not aware, that Shakspeare's poems are more censurable, on this account, than his dramatic pieces. The ribaldry of the latter was doubtless designed to gratify the barbarous taste of his audience, of whose gross manners it is an accurate representation; and it is adapted rather to disgust, than to seduce, the minds of modern readers. In some of his poems, he more dangerously indulges a libidinous imagination, yet not more than the most polite writers of Queen Elizabeth's age. Sir Philip Sidney's *Arcadia*, dedicated to his sister, Lady Pembroke, and even called by her name, affords parallel instances. We do not, therefore, deem Mr. S. fortunate, in placing Shakspeare at the head of his libertine writers. Poor Dryden, also, might, we think, have passed unnoticed; for he never was a great favourite with the public as a dramatic writer; and though licentious, yet less so than most of his contemporaries. With Congreve and Kotzebue, who have an indisputable claim to signal and lasting infamy, a living writer might have been joined, as their equal in talents and in guilt. He has, indeed, contributed more than any other importer, to the mischief which our country has sustained from Kotzebue's atrocious productions: but his own "*School for Scandal*" demonstrates, that he needed no foreign auxiliary in fighting the battles of licentiousness. As the son of an actor, and the manager of a playhouse, he most strikingly

displays, in his theatrical compositions, the genuine effects of the stage on the moral character of literature.

On the general character of *players*, our author quotes an admirable passage from Dr. Witherspoon. We earnestly recommend to all who doubt whether an attendance on the theatre may not be innocent, the whole of that excellent writer's treatise on the stage. It is printed with his *Essays and Sermons*; but a separate edition of it would be a public benefit.

Of the effects of theatrical amusements on the audience which they collect, the author adds,

'I cannot help considering the Theatre in this view, as the enchanted ground of iniquity; it is here that Vice lifts up its head with undaunted courage; that the most licentious and abandoned females endeavour, by meretricious ornament, and every art which lascivious wantonness can invent, to allure the young and inconsiderate, who, with passions enkindled by what is passing on the Stage, are thrown off their guard, and thus fatally prepared to fall the victims of seduction. The avenues to the Theatre, the box-lobby, and many of the most conspicuous places in it, are filled with women of this description. On the Stage there is every thing to excite improper ideas in the mind, and in the audience every thing to gratify them. The emotion is soon inflamed to a passion; reason quickly yields to its powerful empire, and ruin is too often the fatal consequence.' pp. 74, 75.

In the following chapter, our author considers the stage with respect to its influence in retarding the progress of vital Christianity; contrasting its morality with that which the Gospel inculcates, and demonstrating its tendency to raise the passions above their proper tone, and to induce a dislike of grave and serious subjects, which have nothing but their simplicity and importance to recommend them. These topics are ably discussed; but it is evident that they apply to dramatic compositions only in common with other works of the imagination, and not to the stage abstractedly considered. The habitual perusal of plays, poetry, and novels, has an effect on the mind, similar to that which the use of highly-seasoned viands produces on the bodily appetite and palate. In both cases, that which is plain, substantial, and salutary, will be loathed, as comparatively insipid. The effect of a rage for theatrical exhibitions, is likely to go farther, and to produce a distaste for all reading whatever, except as it recalls impressions that have been received from a favourite performer.

That persons who understand, or even who merely profess to believe, the Gospel, should frequent a play-house; that parents of this description should countenance, or even suffer, an attendance at it by their children; that youths who are preparing for the solemn engagements of an evangelical ministry, should visit scenes so unhallowed; are facts which no-



thing but indisputable testimony could compel us to believe. Christians and preachers of this description, may, however, be best qualified to answer the apostle's inquiry, "What fellowship has light with darkness, or Christ with Belial?"

The author, lastly, considers the stage merely as an amusement; and he shews that it is not a suitable recreation, either to relieve the mind from severe attention, or to recruit the animal spirits by a suspension of bodily labour. If there be any benefit derived from plays, it is obtained, for the greater part, not merely at expense and risk of property, but with serious inconvenience; and not only with the sacrifice of a large portion of time, but always at the hazard of health, and often at that of limbs and of lives. The dreadful catastrophe at the Haymarket theatre is always liable to be repeated; and from the still more awful effects of conflagration, the play-house can neither afford any certain security, nor a possibility of escape. What a place is the theatre for an entrance on eternity!—for a departure to the tribunal of God!

Amusement of any kind can only be rationally pursued, as a needful relaxation from useful exertions; and it can only be beneficial, as it fits the mind and the body for resuming them. The stage produces directly opposite effects. As a medium of instruction, it is fallacious and ruinous: what it teaches as virtues, are really *splendida peccata*, brilliant sins; what it exposes as pardonable follies, are vices that should be removed from public view. A theatre always has been, always must be, the anti-chamber to a brothel: and it is only on principles equally iniquitous with those on which public brothels are licensed in many countries, that play-houses are sanctioned in ours. In proportion to their number and their magnitude, national depravity is at once evinced and promoted. While we lament that we have any, we rejoice that, compared with our Gallic neighbours, we have so few.

Mr. Styles is intitled to our acknowledgements, for his well-meant, and generally well-executed performance. As a composition, we think that its arrangement might have been more logical, and that its language, in a few instances, requires correction. We would caution him against repeating the same ideas in different terms, using a needless multiplicity of epithets, and falling into a confusion of metaphors. It is only in the early part of his volume, that we have observed these defects: they vanish as he pursues his argument, and may easily be removed from another edition of his work. We cordially recommend it, as exhibiting a subject of much practical importance, in a variety of convincing and impressive views.

We would suggest, in closing our remarks, that no one

ever can attend at a play-house, without promoting the damage of the community at large, as well as exposing himself, and his more immediate connexions, in some measure, to the evils which we have described. Every visitor of theatrical exhibitions, at every season of his attendance, contributes to the support, encouragement, and sanction, of an institution, which is necessarily ruinous to public morals, and has proved fatal to the domestic peace, and the private welfare, of numberless individuals. To this "path of the wicked" we may emphatically refer the wise man's exhortation: "Avoid it, pass not by it, turn from it, and pass away!"

Art. XI. *A Tour through some of the Islands of Orkney and Shetland, with a View chiefly to Objects of Natural History, &c.* By Patrick Neill, A. M. 8vo. pp. 250. Price 5s. Constable and Co. Edinburgh, Murray, 1806.

OUR author, who is secretary to the Society of Natural History at Edinburgh, embarked at Leith in July, 1804, in company with Sir Alexander Seton and some other gentlemen, on a northern party of pleasure; and arrived at Kirkwall, in the *Orkneys*, in three days. They visited Shapinsa, Stronsa, Sanda, Eda, Westra, Rousay, and Hoy; and after a stay of five weeks, proceeded to Lerwick, the principal town in the Isles of *Shetland*. Thence they visited the islands of Brassay, Unst, Yell, Uyea, and Noss; but finding the season too far advanced to examine other parts of the Groupe, (in which they spent only eleven days) they returned southward; and Mr. N. published, (in several numbers of the *Scots Magazine*) a Journal of his hasty excursion, accompanied with occasional remarks on the state of the inhabitants of the two groupes, their husbandry, and fisheries; partly from his own observation, but (as must especially be supposed of the more northern) mostly from information which he obtained from residents on the islands. His animadversions bearing rather hard on some of the Shetland Lairds, already smarting under repeated strokes from the lash of former writers, a paper war commenced. Of its progress, we have here the bulletins from Mr. Neill's head-quarters; but on these we shall not pretend to decide, without hearing the opposite party; as it is probable, that in this question, as in many others, much may be said on both sides.

To begin with the *Orkneys*;—on which we need not enlarge, having reviewed Dr. Barry's history of those islands, in our second volume. The only novelty that strikes us at Kirkwall, relates to a circumstance which is noticed p. 100 of that volume.

\* Among the public buildings of Kirkwall, we must not forget to rank

the *New Church*, a large meeting-house, so called, belonging to the class of Antiburgher Seceders. It is a spacious church; and the preacher, (Mr. Bradford) being popular, the audience seldom falls short of a thousand.' p. 9.

On the Kelp manufacture, among other observations, the following occur.

' Before leaving Stronsa, we paid a visit to Whitehall, formerly the seat of Mr. James Fea, the gentleman who, as we were informed, first introduced the manufacture of kelp into Orkney. Mr. Fea went to England in person with the first cargo, and sold it at Newcastle. This was in the year 1722. It is proper, however, to remark, that the possibility of making kelp in Orkney was known near thirty years before that period; for Dr. James Wallace, in his account of Orkney, dated in 1693, thus writes: "There is plenty of that tangle growing on the rocks, of which, in other places, is made kelp for making of soap." p. 28.

' At the holm of Rouskholm, Capt. Richan, the proprietor, has erected several reverberatory furnaces after the plan of Col. Fullarton's in Ayrshire, for drying and burning the great *tangle*, or *red-ware* during winter, both what is tossed ashore by storms, and what is cut by his tenants at ebb-tide in moderate weather. The kelp manufactured in these furnaces is purer than the common kelp, and sells for a proportionably higher price. The want of coals is a discouraging circumstance, which will probably prevent the general employment of these furnaces in Orkney,—peat-fuel being thought not to answer well: by perseverance, however, the operators would doubtless acquire greater dexterity in using the peat-fuel.

In Orkney, every consideration is sacrificed to kelp. Agriculture is now very much and very generally neglected. Less grain is raised than was raised thirty years ago. Should a cheap process for extracting the soda from sea-water happen to be discovered, or should the market for kelp, on any other account, unexpectedly fail, the landholders of Orkney will find, when too late, the great imprudence of thus neglecting the cultivation and improvement of their lands.

' Kelp-making also occasions the almost total neglect of the fisheries. From the island of Stronsa we one day observed twenty or thirty whales, bounding and dashing along, at the distance only of a mile, or little more from the shore; great flocks of gannets and other sea-fowls were also there: these appearances were certain indications of herring: yet no notice was taken of this shoal. Cod-fish and haddock were at the same time abundant; and when the poor natives did take some boat-loads of these, they had no salt to cure them; they merely dried them in the sun, without one particle of salt.' p. 32.

Mr. Neill's arrival in the northernmost cluster is thus announced.

' In the evening (Aug. 25) we passed North Ronaldsha light, which is very elevated; the tower rising, I believe, about seventy feet\*. Early

\* Of this light-house we do not perceive that Mr. N. takes any other notice. We presume it to be that to which we alluded, vol. ii. p. 92, (at the top).



in the morning I found that we were off Nones Head, in Shetland, having had a favourable breeze through the night. The general aspect of the country, as we coasted along towards Lerwick, was hilly, bleak, and steril. At 9, we anchored in Brassay Sound; opposite to Lerwick. It being Sunday, the colours were displayed from Fort Charlotte, a fortress situated to the north of the town. We had scarcely landed, when some of the inhabitants asked of me, whether we were direct from *Scotland*? a question that rather surprised me, as seeming to imply that the Shetland islands themselves did not constitute a part of that country. In Lerwick there is only one established church, and there are no dissenters. The church appeared to be well attended, and the common people were in general very neatly dressed.

‘The town of Lerwick consists of one principal street next the quay, with several lanes branching off. No regularity has been observed, in former times, in the position of the houses, some of which project almost quite across the street. The general appearance of the town has of late years been much improved by several handsome houses built in the modern style. The town is computed to contain about 1000 inhabitants. Fort Charlotte is a great ornament to it. Several large cannon command the harbour and protect the town. This fortress is said to have been originally erected during the protectorate of Cromwell: it was completely repaired, by order of Government, in 1781, and named Fort Charlotte, after our gracious Queen. At present (1804), it is garrisoned by a part of the 6th Royal Garrison Battalion.’ pp. 67, 68.

The following paragraph contains an anecdote, which is not, we believe, generally known.

‘On the 28th of August we left Brassay Sound, in a large open boat for Unst, the most northerly of the Shetland islands. In passing out by the north entrance of the sound, the site of the Unicorn rock was pointed out to us; but it was at this time covered by the sea. When Bothwell was driven to extremities, he, as is well known, commenced pirate. Kirkaldy of Grange, was sent in pursuit of him, in a vessel called the Unicorn. While Kirkaldy entered Brassay Sound by the south, Bothwell narrowly escaped by sailing out at the north entrance. Bothwell’s pilots, it is said, had the cunning to sail very close by a sunk rock, with which they were familiar; thus leading their pursuers, who, in the hurry of the chase, would naturally follow their track, to a hazard which actually proved fatal to them, and which ensured the escape of the unhappy fugitive. Since that day this rock has received the name of *the Unicorn*. This tradition is uniform and general, and may, I believe, be depended on.’ pp. 72, 73.

The next, also, may assist historical elucidation.

‘The remote situation of the Shetland Islands, and the little intercourse they have, especially during winter, with the mother country, frequently render the inhabitants strangers for many weeks to the greatest national occurrences. It has often been alleged that the Revolution in 1688 was not known in Shetland for six months after it happened. Thus Brand (Description of Zetland, 1701) says: “The late Revolution, when his Highness the Prince of Orange, our present King, was pleased to come over to assert our liberties, and deliver us from our fears, falling out in the

winter, it was May thereafter before they heard any thing of it in Zetland; and that, first, they say, from a fisherman, whom some would have had arraigned before them, and impeached of high treason because of his news." But from an old letter in possession of Mr. Mowat of Garth, it is proved, that this common report is without foundation, or at least is greatly exaggerated: for it hence appears, that *before* the 15th of December 1688, the report of the Prince of Orange's landing in England had accidentally reached Unst, the most northerly of the islands,—though the fact of a Revolution having been effected, was not, probably, ascertained for some considerable time after. Having, with Mr. Mowat's permission, copied part of this letter, I shall give the exact words: "15th Dec. 1688.—I can give no account of news, save only that the skipper of the wreckt ship confirms the former report of the Prince of Orange his landing in England with an considerable number of men, but upon what pretence I cannot condishend. (Signed) And. Mowat." (Addressed) "To the much honoured George Cheyne off Eslamonth."—The Prince landed at Torbay on the 5th of November 1688.' pp. 76. 77.

The extinction of those dialects which most decisively marked our national origins, is interesting both to the philologist and the antiquarian. Mr. Daines Barrington explored, a few years since, the dying embers of the *Cornish* language, which we apprehend to have been, at a remote period, generally diffused over England. Dr. Barry mentioned the *Norwegian* to be recently lost in Orkney. Mr. Neill adds,

' Upon careful inquiry we learned that the Norwegian language is now finally extinct in Unst, where it subsisted longer than in any of the other islands: for we were repeatedly assured, that, no farther back than thirty years ago, there were "several old people that spoke the Norns," i. e. the Norse, or Norwegian tongue.' p. 79.

It seems, from a paragraph, in which we have corrected an unfortunate transposition of names, that *mice* are not universal commoners in the British Islands. *Uyea* is a small island near that of Unst, the northernmost of the Groupe.

' It is curious that the common house-mouse has not yet found access to the island of Uyea. The bat is quite unknown. The untravelled natives of Unst had never seen either frogs or toads, and indeed had no idea of the appearance or nature of those animals.' p. 80.

The following is Mr. N.'s account of Scalloway, formerly the capital town, and the occasional residence of the Earls of Orkney and Shetland.

' The castle stands on the brink of an arm of the sea, which being protected from the rage of the ocean by a number of little islands, Burra, Tondra, Oxna, Papa, and several holms, forms a safe natural harbour. The town of Scalloway consists only of a few scattered houses in the neighbourhood of the castle. Only one of these is genteel or in the modern style: this is the house of Mr. Scott, of Scalloway. Around it is a neat garden, in which we observed several small fruit and timber trees, and different shrubs, all of which are rare things in this part of the world,

The castle of Scalloway (to borrow the words of Mr. Giffard, of Busta) "has been a very handsome tower-house, with fine vaulted cellars and kitchen, with a well in it; a beautiful spacious entry, with a turret upon each corner, and large windows." It was built above two centuries ago. The erection of such a building, in so poor a country, must have been attended with the most oppressive exactions of services and contributions. The memory of the founder Earl Patrick Stewart, is, for this reason, still held in detestation by the natives. The whole edifice has been long unroofed, and is now in a state of irremediable decay. The stair seems to have been taken away by the inhabitants of Scalloway when in want of stones for building. Had not the building been originally very strong, it could not so long have withstood the vicissitudes of a Shetland climate. pp. 86, 87.

The beverage of China, it seems, is quaffed by the cottagers of these secluded islands.

'The families of the Shetland *cottars* or little farmers, however poor, are very partial to tea. Happening to enter on a Sunday evening, a miserable *boothie*, or cottage, about two miles from Lerwick, I was surprised to observe an earthen-ware tea-pot, of small dimensions, simmering on a peat-fire;—while in this very cottage, they told me, they had not tasted any kind of *bread* for two months! Considering the indigestible and poor quality of their common food, (dried fish, often semi-putrescent, and coarse red cabbage), it is to be regretted that they are not encouraged to spend their scanty pittance of money on some more substantial and nutritive delicacy.' pp. 91, 92.

*Timber* appears to be a commodity of which some British subjects have very indistinct ideas.

'*Trees*.—There are none in Shetland. Trunks and branches, however, are found in the peat-mosses; and the remarks formerly made on the practicability of raising wood in Orkney, are equally applicable to Shetland. Shetlanders who have never been from home have no idea of trees. Lately, a native, who had hitherto spent his days in his own island, having occasion to visit Edinburgh,—when trees were first pointed out to him on the coast of Fife, said they were very pretty; "but," added he, with great simplicity, "what kind of grass is that on the top of them?"—meaning the leaves; for the term grass or *girse* is, in Shetland, applied to all herbs having green leaves.' p. 93.

The vast abundance of fir-trees in Norway, and the kind of soil which they affect, seem to promise the success of plantations in Shetland and Orkney. Seeds would probably thrive better than saplings. They should apparently be sown in extensive inclosures, on the western side of the islands, under shelter of high grounds to the East. But how they could be guarded against the frequent gales, and destructive spray, from the West, we know not.

There is no light-house in Shetland. Our author recommends one on the Skerries of *Whalsey*, for the east coast; and one on *Papa Stour*, for the west.



Our readers will certainly not expect an account of mail-coaches in Shetland : but they will perhaps hear, with surprise, of the post being so badly managed, that one of the trading sloops which was sent to Aberdeen for letters, came away without them. The mails for two or three months, sometimes arrive together.

Neither civil nor political privileges appear to be in high estimation at Shetland. There was not a justice of peace in the islands ; nor had any one of the freeholders ever qualified himself to vote for a representative in parliament. Personal liberty seems to be nearly as little prized. The poor inhabitants are so habituated to a state of vassalage, that in one island, the owner of which designed to improve their condition, they intreated, after trying for some months, a state of independence, to be restored to their former bondage. They are, notwithstanding, according to the most authentic statements that we have seen, subjected to inordinate taxations, and unreasonable exactions, compared with their gains. The restraint of laws is rarely felt ; and the advantage of religious instruction, is in some islands nearly unknown. It was not till the close of 1805, that there was any parochial school at *Unst*, which contains 2000 people. Of the inhabitants of *Foula*, Dr. Traill remarks (Appendix, p. 160), that

‘ They see the parson only once a year ; when he stays with them some weeks, officiates, baptizes children, and collects his dues.’

That the natives of any spot in the British Archipelago should have so little attention paid to their spiritual concerns, seems to us a serious evil. If the Kirk of Scotland cannot supply their wants, we think that some of the Scotch Missionary Societies should interpret this statement as a request “ Come over to *Foula* and help us !”

At the close of the paper which occasioned the preceding remark, we have an observation on the Geography of Shetland and Orkney

‘ Preston’s chart of the Shetland islands, is the only tolerable one we have ; but it is inaccurate in the northern part, which, I have been told, he did not live to survey. The southern parts of Shetland were laid down by himself, and are extremely accurate ; but the northern parts were carelessly added by some inferior hand at his death. I have even seen a small island or rock that is always uncovered, which is not in the chart at all. Mr. Jameson’s small map is pretty correct. It would certainly be worth the attention of Government to cause a nautical survey of these islands to be made, with the same minuteness and accuracy that the Orkneys are laid down in the admirable charts of Murdoch Mackenzie. Pinkerton, in his Geography, seems to have supposed, that the Orkney coasts are as ill laid down as those of Shetland. He says, “ We have better charts of the coasts of New Holland than of the Isles of Orkney and Shetland.”

Strange, that he should be unacquainted with *Mackenzie's Charts*, which every vessel that sails the North Sea invariably carries !" pp. 172, 173.

Dr. Traill's account, however, chiefly relates to the Mineralogy of the islands. It is followed by another valuable, though brief article on their political and economical state, by Sir Alexander Seton, who suggests very sensible hints for improvements. Another paper in the Appendix, is supplementary to Dr. Barry's catalogue of Orkneyan *plants*, by Mr. Neill, who every where pays suitable attention to natural history. Dr. B. had enumerated 312 species, of which Mr. N. considers about half a dozen as spurious. He adds 156, and supposes it likely that 100 more species might be found. He subjoins a list of the popular names of more than fifty of the principal *birds* found in Orkney and Shetland, affording some corrections of Dr. B.'s account.

On our author's return from Shetland, he says,

'We passed at no great distance the lofty and precipitous Fair Isle, on which, it is generally believed, the Duke de Medina Sidonia, in the flagship of the Invincible Armada, was wrecked in 1588, in attempting to return to Spain by sailing north round the Orkneys.' p. 90.

We think it probable, that this insulated spot (which is about half way between the two Groupes), might be the *Thule* seen from Agricola's fleet, when Britain was first circumnavigated. In many instances there appears a strong resemblance between the islands of Orkney and Shetland: in some, they differ, more than might be expected from their vicinity. The extent of the latter is well known to be by much the greater. It is also better secured against hostile attacks. It has some superior elegancies, attached to the residence of principal proprietors; and the lower classes, notwithstanding their abject vassalage, doubtless derive advantage from this circumstance. There is room, however, and great necessity, for improvement in numerous respects. We wish that the benefits of an Agricultural Society may be extended to Shetland; and are inclined likewise to hope for this, as we learn that an institution of that nature has lately been established in the Orkneys. But the judgement which we formerly expressed concerning the latter groupe, is confirmed respecting both: that it is chiefly by encouraging the inexhaustible fisheries on their coasts, that the essential amelioration of the inhabitants will be promoted.

Mr. Neill has furnished much useful and acceptable information by his northern tour. We regret that it is so much detached and dispersed, and alloyed with so much acrimonious controversy. To a future topographer of Shetland, whom we rather wish, than expect, to meet with, his remarks may doubtless be of considerable service.

**Art. XII.** *Memoirs of Adj. Gen. Ramel*; containing certain Facts relative to the Eighteenth Fructidor; his Exile to Cayenne, and Escape from thence with Pichegru, Barthelemi, Willot, Aubry, Dossonville, Larue, and Le Tellier. Translated from the French Edition, published at Hamburgh, 1799, by C. L. Pelichet, late of the Prince of Wales's Fencible Infantry. 8vo. pp. 243. Price 7s. Norwich. Kitton. 1806.

**IT** will be difficult for history to determine, with regard to some of the actors in the French Revolution, whether they were royalists or republicans, patriots or usurpers, advocates for freedom or devotees only of private aggrandizement. We know not whether the hero of this narrative may not, with too much reason, be classed among this dubious order of generals and politicians. However, he was grossly injured, and had a right to complain: he was highly unfortunate, and has claims to our commiseration; and though his history has often been before the public, in various mutilated forms, this memoir, originally written by himself, will undoubtedly interest the English reader.

A few words concerning the translator, may not be unacceptable; an amiable modesty has not permitted him to obtrude himself upon the public notice.

Mr. P. was one of the brave Swiss guards, who, to the last, devoted their lives for the unfortunate Louis. He saw a brother fall by his side. He providentially escaped himself, though utterly destitute, and found an asylum in the bosom of this country. The addition to his name on the title-page, demonstrates his willingness to requite that protection which he enjoys. He publishes this translation under the sanction of a respectable list of subscribers, to alleviate the inevitable distresses of exile.

It will not be necessary to dwell very long on the subject of the memoir. The fate of our hero was intimately twisted with the thread of Pichegru, whose history is well known. Ramel and his fifteen companions were arrested by the Directory on the memorable 18th Fructidor, and transported as prisoners of state to Cayenne, without any of the formalities of a trial. One of the exiles, Willot, had been commandant at Bayonne; when the vessel in which they sailed was built, he had himself named her,—and was now chained in the hold to the bare planks. They suffered dreadful hardships and indignities in their passage. After being flattered, on their arrival, with hopes of lenity from the inhuman governor, Jeannet, they are transported to a loathsome, infectious prison, in the solitary forests of Guiana, where the only sounds they hear, are the croakings of enormous toads, the hissing of serpents, the howlings of tigers,—or the menaces of republican tyranny. After a few months (for dates are not accurately discriminated in this



rough but animated journal of a soldier) Ramel and seven others, among whom was Pichegru, risk their lives for their liberty. Having seized a little canoe, eluded the guards, who were intoxicated, and braved the ocean for eight days and nights, almost without either food or cloathing, they reach the Dutch settlements in Surinam. The generous Dutchmen relent at their misfortunes, and, in spite of threats from Cayenne, refuse to violate the claims of justice and hospitality. A British cruiser took them on board at Demarara, and at length they arrived on the soil of genuine freedom.

Ramel published this narrative at Hamburgh, in 1799, from his journal. The translation is, in general, not ill executed.—We will content ourselves with giving a short extract or two, though we could select many details that would interest the reader.

‘In the beginning of May, Tronçon du Coudray and Lafond, who messed together, were both taken ill almost at the same time : a few hours after, they began to vomit violently, and the most alarming symptoms appeared in both. They were in excruciating and incessant pain. We immediately wrote to Jeannet, to request a favour that was never denied even to the vilest criminals ; but he refused to have our friends removed to the hospital. We had at first no answer to our application, and the danger was increasing. We urged our petition a second time. Tronçon du Coudray, already swoln, and almost unable to stir, wrote to Jeannet. ‘That monster, at last, condescended to give an answer, and wrote to Lieutenant Aimé as follows: “I cannot conceive why those gentlemen are constantly troubling me : they ought to know that they were not sent to Sinamary to live for ever.”

‘The two victims, of whose recovery we had already lost all hopes, were in the same hut, lying on their death-beds, opposite each other. The cries which their pains extorted from them were heard all over the place ; nothing could abate their dreadful vomitings. Lafond, especially, shrieked with all his might, raised his hands towards heaven, and loudly called upon his wife and children.

‘This state of torment lasted twenty-five or thirty days ; and whenever I recal to my mind that woeful period, my heart sinks with grief.’ pp. 158—160.

Poor Du Coudray expired with the following expression : “I have always believed in God, and trusted in his justice.”

We agree with the General, that there are *some things* in this narrative which wear the face of improbability ; but as we cannot bring experience, or contrary testimony, to disprove them, we are silent. Else, as he says, “To live 8 days without food, and only a few drops of rum to support the existence of 8 men—*nec pueri credent.*”

There is one thing remarkable in this memoir ; and we wish it could be regarded only as a defect in the recollection of the memorialist. These grey-headed statesmen and war-

rriors often appeal to the "echoes" to witness their misfortunes and their innocence—they often call upon their wives and children; but we seldom hear them calling upon their God! The fury of impatience, the indignation, and the revenge, which these heroes betray, afford a fine contrast to the manner in which a Christian knows how to suffer.

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Art. XIII. *A complete History of the Holy Bible*, as contained in the Old and New Testaments, including also the Occurrences of 400 Years, from the last of the Prophets to the Birth of Christ, and the Life of our blessed Saviour and his Apostles, &c. with copious Notes, critical and explanatory, practical and devotional. From the Text of the Rev. Laurence Howel, A. M. with considerable Additions and Improvements, by the Rev. George Burder, &c. Three Vols. 8vo. price 1*l.* 11*s.* 6*d.* 12mo. price 1*l.* 2*s.* Williams, 1807.

THE most solid and valuable accessions which our knowledge can receive, are those which arise from an increased acquaintance with the sacred scriptures; the means by which this may be promoted, are as various as the tastes and capacities of men. Some of these means may be superior to others, but we should not reject the assistance of any. Among the least imposing, in its pretensions, is what may be called a *History* of the Bible, formed by collecting into one continuous narrative, the facts which are scattered through the sacred books. Where this is attempted by mere compilation, without any critical discernment, or tasteful arrangement, it is indeed a humble, and almost an useless task. But the volumes before us rise to far higher excellence. Much instructive reflection is, without ostentatious glare, wrought into the narrative, and the notes furnish no inconsiderable proofs of expertness in biblical criticism. The substance of Prideaux's valuable *Connection* supplies a needful portion of information, concerning the period which elapsed between the close of the Old Testament, and the commencement of the New. Quite as much notice, also, as they deserve, is taken of the histories in the Apocrypha. The lives of the apostles are neatly sketched. Where a Hebrew ode occurs in the Old Testament, the narrative is occasionally enlivened by rendering it into English metre.

The following reflections are subjoined to the history of the book of Jonah, whose miraculous punishment and preservation are very satisfactorily explained and established.

‘ Though Nineveh was spared for a time, yet being taken by Arbaces in about sixty years afterwards, the people must, no doubt, have suffered by the war. The prophets Nahum and Zephaniah foretel its ruin in a very particular and pathetic manner; the exact method in which these predictions were accomplished, may be seen at large in Bishop Newton's *Dissertation on the Prophecies*.

‘The Book of Jonah, though short, is full of instruction. We observe, with pain, the perverseness and peevishness of a good man; for such he was, notwithstanding these imperfections; but let us instead of judging him, examine and judge ourselves, and endeavour to avoid those tempers which we condemn in the prophet.

‘Let the severe punishment that God inflicted upon his servant, teach us the danger of disobedience, and that God is greatly displeased even with the sins of his own people. Yet, how encouraging is it to notice the condescending regard of God to the prayer of his penitent servant; let no one despair of mercy, who seeks it, like him, though as it were “out of the belly of hell.”

‘But the repentance of the inhabitants of Nineveh, as soon as Jonah delivered his message, is peculiarly observable; especially as we find our Lord applying it to the Jews. “The men of Nineveh,” said he, “shall rise in judgment against this generation, and shall condemn it, because they repented at the preaching of Jonah, and behold, a greater than Jonah is here.” Let us apply this to ourselves. How much greater are our advantages than those of Nineveh! But are we humbled? Do we believe the report of the gospel? If not, how shall we escape? But if we are enabled to repent of our sins, and seek mercy as offered to us through Jesus Christ, the readiness of God to turn away his threatened anger from Nineveh, may encourage us to hope that he will “multiply to pardon.”

‘It ought also to be remarked, that our Saviour refers to the restoration of Jonah from the fish’s belly, and makes it a sign, or type, of his own resurrection. The deliverance of Jonah was probably the means, in the hand of God, of convincing the Ninevites that his message deserved full credit; and it is by the resurrection of Christ from the dead, that he is “proved to be the Son of God with power;” it is the grand evidence of his mission, and we are “begotten again to a lively hope” by that most important fact.’ vol. ii. pp. 156, 157.

The work discovers marks of haste, of which one is, the occurrence of the same note in two places. The Hebrew and Greek also are too frequently incorrect. Of the three words written in the sight of Belshazzar by the miraculous hand, two are falsely printed. We think that all the Greek words should be given in their own character, even where it might be deemed necessary to repeat them in English letters. But these blemishes are of trivial importance. We can heartily recommend the work in its present much improved state, as useful to those who value a knowledge of the Sacred Scriptures, and especially to the young. It was probably to gratify and conciliate the latter class, that various engravings were interspersed throughout the work.

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Art. XIV. *Poems on various Occasions.* By Elizabeth Bath. 12mo. pp. 154. price 5s. Bristol, 1806.

MISS B., we understand, is the daughter of the late Mr. Shurmur B. one of *The Society of Friends*, and a remarkable philanthropist, whose kindness to the poor of Bristol, as



far as it respected temporal relief, was carried to the last limit of propriety. The hero of the following couplet could not, with stricter justice, claim the praise it awarded him.

‘Is any sick?—*The Man of Ross* relieves;  
Prescribes, attends, the medicine *makes* and *gives*.’

His daughter's poems have much to recommend them. If the imagery they display, is less original than we might wish; if the language falls somewhat short of classic purity; and if, here and there, we observe a repetition of thought and rhyme; we are, on the other hand, constantly gratified by the strong traces of an active, ardent, and amiable mind, void of affectation, characterized by the liveliest sensibility, and pouring all its influence into the scale of virtue. We are happy to add, that our author's allusions to the still higher theme, religion, are such as indicate that it occupies and warms her heart. Our gratification, however, she will permit us to remark, would have been more complete, if a distincter reference had been made to evangelical principles; because, persuaded, as we are, that they form the true basis of virtue and of hope, we feel confident that all productions of the sentimental and moral class, are likely to do good, according to the degree in which those principles are either asserted, or, at least, strongly implied. The poetry of Cowper has shewn, that the Muses do but add to their charms, when they consecrate them beneath the cross of the Redeemer.

From the pensive strain observable in Miss B.'s poems, we should infer, that she has been disciplined in the School of Adversity; a circumstance whereby she was probably enabled to impart that peculiar interest, which the reader will not fail to recognize in almost every page. In a poem entitled *An Estimate of the Pleasures of Life*, she pathetically says,

‘What are all our promis'd pleasures,  
But the dew-drops of the morn;  
Little, trembling, glitt'ring treasures;  
Transient gems that deck the thorn?  
Scarce can hope her rays supply,  
Scarce they glitter, ere they die.’

We are pleased with the lines on the Advantage of Resignation, and with those on Death. The following are from the Reflections of a serious moment.

‘How cold are the dead in the depths of the grave,  
Still and dark is their gloomy abode;  
And long are the reeds that so solemnly wave  
O'er the tomb that affection bestowed.  
These are the frail monuments grandeur will raise  
O'er those to the grave that descend:  
But the living memorial that never decays,  
Is lodged in the heart of a friend.’

The sun sheds his rays to enliven the green,  
And sports on the breast of the wave;  
But where are the rays to enliven the form,  
That is lodged in the depths of the grave?

Yet this is the spot Sensibility seeks,  
There it weeps o'er the slumbering dead;  
And this is the spot where fond Friendship resorts,  
Affection's sad tribute to shed.

These enjoyments are sacred, and who shall explain  
How such scenes can a comfort bestow;  
The stoic may reason, and reason in vain,  
On a pleasure he never shall know.' pp. 27, 29.

As we have not room for a long extract, we quote the following verses from the Address to Solitude.

'There is a hunger and a thirst,  
Which nothing can supply,  
But bread from God's unsparing hand,  
And water from on high.

And ever has the heav'n-taught mind,  
The tranquil scene prefer'd,  
There list'ning to the still small voice,  
In silence only heard.

Sweet Solitude, O let me share  
The pleasures of thy shade!  
For pure devotion, calm delight,  
And contemplation made.'

We should, perhaps, have chosen the *Description of a great Character*, as exhibiting the best specimen of ingenuity, and poetic address; but the turn of thought in the former part of the sixth stanza, is so foreign to the whole connexion, that we are ready to pronounce it unintelligible, and must suppose, that there is some mistake which Miss B. will be surprised to discover.

The list of subscribers, with which the volume closes, is very respectable. Should another impression be called for, an event which is not improbable, we advise Miss B. to give her work those additional touches, which will render it more worthy of the public patronage; and in this task, she will be likely to improve her qualifications so much, as to be encouraged to undertake a distinct work.

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Art. XV. *A Sermon*, preached at the opening of the Chapel of the Philanthropic Society, Nov. 9th, 1806. By Vicesimus Knox, D. D. Printed at the Request of the Society, for the benefit of the Institution. 4to. pp. 28. price 2s. Mawman. 1807.

ON several accounts, we are sorry that this very singular sermon was published; one is, that it will lower the preacher in the eyes of many who have been accustomed to respect him.

It bears the marks of much labour, and discloses a happy degree of self complacency ; but the public, we fear, is likely to decide, that the former has been wholly thrown away, unless indeed it should prove the means of diminishing the latter.

The discourse commences with a kind of dedicatory Invocation ; we referred to that of Solomon, in which the sublimity of thought is so much enhanced by the simple and humble tone of expression. We contrasted the temple with the chapel, the twelve tribes with the Philanthropic Society, and the Royal Sage with the reverend Doctor ; and we really thought, that the balance of dignity was somewhat in favour of the Jewish spectacle. But in the two invocations, the advantage of pomp lies quite another way : we have looked in vain among the petitions of the wisest of men, for a period like the following, so full of majesty and grandeur, so ingeniously contrived to concentrate upon the speaker, all the feelings which the place, the assembly, and the Divinity himself, would inspire.

‘ In uttering the first syllables ever solemnly pronounced from the hallowed place in which I stand ; in opening for the first time, the gates of this house of prayer ; I bow with reverential awe, and implore, on the very threshold, the blessing of the Almighty.’

Dr. K. seems to have thought, that he was invited to consecrate the place, instead of preaching to the people. *Consecration*, however, is not *yet* a part of his official duties. This pardonable mistake, inadvertently disclosing, perhaps, an object of sedate ambition, has occasioned some little slips in the first sentence : while Dr. Knox is, as he truly states, in the pulpit, “ solemnly pronouncing syllables,” he suddenly professes to be a door-keeper opening the gates, and avers that he is standing on the threshold ! This ‘ opening of the gates,’ and ‘ imploring of a blessing,’ doubtless took place after the liturgy had been read ; in imitation of Cæsar, however, he thought nothing was done, while any thing remained for *him* to do.

The application of Isaiah xxviii. 16. *Behold I lay in Zion, for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation*, to a material building, exactly suits that mixture of figure with fact, of which the first sentence contains so remarkable an instance ; it is a mere quibble, the metaphor is realized, and therefore degraded into a pun. It is only in this literal application too, that the passage is considered : for to that ineffable fabric, which all ages, and climes, shall one day contribute to form,—to that glorious corner stone, the foundation of the sinner’s hope, the rock of enduring hap-



piety, the centre of all providential plans, and of all divine perfections, Dr. K. makes *no reference*!

There is a long and highly figurative sentence, p. 3. which we could wish to quote, by way of caution to young writers, against suffering a diminutive thought to be trampled down and destroyed, by a crowding train of ill-sorted and lawless metaphors. It is worthy the attention of any lecturer on rhetoric and style.

Dr. K. proceeds to praise the Chapel, and humbly hopes, that "the divine architect will also pronounce that *it is good*." He then sets up "a cold hearted objector" to ask, very foolishly, What is the necessity for any more places of worship? With the cruel wantonness of a kitten, Dr. Knox suspends the fate of this objector, while he catches another. Against the new one, he proves irrefragably, that it is very meet and right to set apart time and place for the worship of God, who, as we are here assured, "has deigned to shew a predilection for religious edifices, and for modes of worship, adorned and recommended with all that the art of man can contrive, or his dexterity execute, the finest productions of mechanical ingenuity, the melody of music, the pathos of poetry, the sublimity of architecture, the pencil's blazonry, and the high-wrought decorations of the chisel." If this should not be sufficient to prove, that Dr. Knox is a '*perfect Cicero*,' he adds, "I might conduct your imaginations through the ailes of the abbey, and point to the concave dome of the cathedral; I might bring before you the vivid images of the sculptured marble on the wall, the painted canvas *at* the altar-piece, the storied illuminations of the window, the rich embellishments of the shrine, and all the graces of Gothic and Grecian architecture,"—(i. e. might say the same things over again;) all this, too, he might do, without convincing a single person, that earthly attractions have been recommended by the lawgiver of Christians, as tending to place the affections on things above, and to spiritualize religious worship, or that the exhibition of human ingenuity, in its noblest triumphs, is likely to cherish humility and contrition of heart.

Now, return we to that poor quaking objector; to whose utter confusion, Dr. Knox thus demonstrates, in a compendious way, the propriety and necessity of building a chapel in St. George's Fields. He affirms that in many parts of the country, a very small church is situated, at the top of a high hill, at the extremity of a parish twenty or thirty miles in length, so that "pious people have never entered their own lawful place of worship, except at their baptism and their burial; and even at those times, not without expence, labour, and difficulty." This is truly a pitiable case; what! a person cannot go to his

own lawful \* place of worship, even on such emergencies as to be baptized and buried, without labour and expense! Now if this plain tale of a crying grievance, does not prove, as Dr. Knox means it should, the propriety of building a chapel, for the use of the Philanthropic Society, in St. George's Fields, we beg to ask, what can? After this, it was idle to hint at the advantage of keeping the children within the walls of this excellent institution; this was a kind of argument, which any simpleton might have used, but only Dr. Knox could ever have thought of the other.

Dr. Knox says, that “ *tens of thousands*, (from the want of parish churches) are condemned to live and die in the darkness of heathenism.” This, with submission, we think *seditions*; a declaration of grievances is, in our opinion, scarcely to be distinguished from a petition for reform.

Dr. Knox farther hints, that the paucity of parish churches, tends to increase the number of places of worship unfriendly to the establishment; but he says, that he will not utter, on this occasion, those invectives against dissenters and methodists, which he thinks it his duty to recite before his own congregation; he will abstain in tenderness to some present. *Did he abstain?* We have heard of a person, who, on such an occasion, did not scruple to stigmatize these instructors of their neglected brethren, as *mountebanks* and *fanatical empirics*; to compare their places of preaching to a stage, and the holy truths which they teach to deleterious nostrums; to represent them as dangerous men, the circumvention of whose designs was the purpose for which more churches were chiefly desirable; and, finally, to exclaim with daring patriotism, “ *The Church is in danger!*” We cannot revere the integrity, nor envy the feelings, of the man who could thus profane the pulpit; but we must admire the prudence of Dr. Knox, who has not suffered any expressions of this sort to stain the sermon now before us.

As a specimen of the Dr.'s best manner, we select a paragraph most artfully wrought up, with a design to melt the hearts of the audience, and empty their pockets. Referring to the worthy and humane patrons of this charity, he says,

\* They traced with the keen sagacity of affectionate, philanthropic ardour, the footsteps of affliction, *marked as it was by tears!* to her hiding place, in the obscurest outskirts of the great city. They caught a view of the pale, emaciated, squallid infant; pining with pestilence, inhaling putridity, clothed in rags, ghastly, sickly, full of sores; not only unknown where to find a medicine for his sickness and a salve for his sores, but even sustenance, the little pittance nature wants for the passing day—therefore tempted (but it was through HUNGER) to pilfer a morsel

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\* Will Dr. K. take the trouble to mention a place of worship, that is not *lawful*? there are persons who would *take his information*.

of bread,—but it was only a morsel ; or through cold (and bitter blew the blast),—a covering ; (but it was a tattered covering) or some vile, neglected article, (dreadful expedient !) to barter for either ; and instantly seized for the theft, and held fast by the iron grasp of justice.'

It is easy to see in what sense Dr. K. understands the celebrated maxim,—that if he wished to affect his auditors, he must appear extremely *affected* himself. And if this picturesque, parenthetical, and most touching history, broke, as we will suppose, by sighs and sobs, did not penetrate their relentless bosoms,—it must at least excite their astonishment.

We have dwelt too long on these points ; we have seen enough of Dr. Knox's taste as an orator, and something of his catholicism as a clergyman ; the serious reader will naturally inquire for the solemn appeal to the consciences of all his hearers, for his exhortations to the rich, for his instructions to the young, and especially for his cautions against that pride and presumption, which commonly arise in the heart of man, when he has made some petty sacrifice at the altar of charity. We assure the reader, that nothing of all this is to be found in the whole sermon,—except what is contained in a recommendation to the audience to be "PROUD" of their character as Englishmen, and in the following sentence, which crowns the various pleas to their liberality :

'There is an hour coming to us all, when the very best of us will be glad to look back to any good, however little, we may have done in this short life, hoping to propitiate the great Judge at the awful tribunal !' p. 23.

We no longer wonder at Dr. Knox's antipathy to the Enthusiasts, Fanatics, and (to sum up all the atrocities of religious zeal in one term of extreme reproach) the Methodists. They, indeed, preach another Gospel ; they would preach, that *all men have sinned, and come short of the glory of God ; that by the deeds of the law no flesh living can be justified ; that, on the contrary, we must be justified freely by his grace, through the redemption which is in Christ Jesus ;* and after recommending benevolence toward the poor and the destitute, as our indispensable duty, enforcing it on the grounds of obligation and gratitude to the Redeemer, and urging it as a necessary evidence of love to him, and of a share in the dispositions and blessings of his gospel, like him, they would bid us confess, *We are unprofitable servants.* Now this is absolutely hostile to that mongrel religion, half pharisee and half pagan, which dares to assert, that Englishmen generally are as good as they should be, and that giving money toward reforming little boys and girls, is an effort of supererogatory excellence, that will purchase the connivance of the great Judge, for all the iniquity and rebellion which prevail in the unregenerated heart. It is not surprising, that the advocate of this delusion should *abhor the*



preachers of those truths ; or that we, who believe them, should pity and lament his awful infatuation.

The discourse has no specified arrangement ; but the following is obviously the real one ; 1. *Flattery to the chapel* ; 2. *Flattery to the institution* ; 3. *Flattery to the audience*. It is a wearisome procession of pompous words, parallel phrases, cumbrous periods, and antiquated imagery, whose vacancy of sense is happily set off by the gaudiness of their attire, and the stateliness of their motion. Destitute, as it is, of every merit which a sermon ought to possess, we hesitate to say, among its characteristic faults, which is more worthy of contempt and censure,—the adulation, or the self-conceit ; the poverty of thought, or the profusion of tasteless and pedantic ornament ; the exclusion of all evangelical sentiment and useful admonition, or the dissemination of false hopes and anti-christian error. Dr. K., however, has not chosen to give us an opportunity of adding to this list of his offences, that of *printing* a libel on zealous and disinterested Christians.

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Art. XVI. *A Complete Pocket Dictionary of the English and German Languages*. By the Rev. W. Render, D. D. 12mo. pp. 1040. Price 1*l.* 1*s.* Symonds, 1807.

**A** *Complete* dictionary of any two languages, is more than we ever have seen, or expect to see. Few people, if any, are completely acquainted with the language in which they have always been accustomed to converse : how much less with any other ! Such a work, therefore, the public have no right to demand ; but they may justly object to a title-page, in which it is announced.

The German language is, in every respect, worthy of more general attention, than it has yet obtained in our country. The numerous and excellent publications which it comprises, its great purity and antiquity, its force and copiousness, and especially its intimate relation to the English language, render the study of it an important object of liberal education among us. Our acquaintance with it is certainly increasing ; but it may be doubted whether it is indebted, for this honour, to any of these recommendations. If a merchant's clerk, who understands German, did not find it of pecuniary advantage to him, all its other attractions, very probably, would fail to excite notice.

It is chiefly to mercantile readers, or to young students of the language, that a work of this kind, is adapted to be useful. Every school-boy knows the advantages of a small dictionary over a large one ; and every linguist knows its comparative deficiencies. These, however, in some manual lexicons, are much greater than in others ; and we cannot but regard it as one of

considerable importance in Dr. Render's present publication, that he has omitted to indicate the parts of speech, to which either the English, or the German words, in his dictionary, belong. This defect is indeed partially supplied by the addition of the *articles* to the German substantives; the genders of which, also, are thus denoted: but we think it rather a hardship on a learner, that he should have no farther help to distinguish between a substantive and a verb, than the following laconic intimation:

“*Comb, der Kamm, käm<sup>e</sup>men.*”

He will, however, be much worse off in some instances. If he wishes to learn how the verb *to taste*, and the different senses of the noun *Taste*, should be expressed in German, he will obtain no other reply from the present oracle, than the single word *kosten*. Indeed, Dr. Render's plan seems to have betrayed him into the omission of many common English words. In vain would a hungry lad ask for *a meal* of victuals, if he used Dr. Render's only term for *meal*. His acquisition would probably be a handful of *flour* (*das Mehl*.) Yet while necessary words are left out, more than one half of the articles on the first page are utterly superfluous. A list of these will shew them to be mere incumbrances on a pocket dictionary. *Abacot, Abacted, Abactor, Abalienate, Abalienation, Abannition, Abaptiston, Abarcy, Abare, Abarticulation*. We cannot suppose, that during the fourteen years in which Dr. R. has taught the German language to English people, he has ever found occasion for these words. We can assure him, after conversing in English four times as many years, that we never used, or heard, *one* of these words, in our lives.

To the German and English part of the work, Dr. R. has prefixed directions for pronouncing the sounds of the German alphabet. Most of these are just: but some of them, as in almost every similar attempt, are likely to mislead a learner. We were surprised to find no other guide to the sound of the long German *a*, than that of the English *a* in *father*; or of the short German *a* than that of the English in *glass*. If the former does not more nearly resemble our sound of *ax*, and the latter our short *o*, our ears most grossly deceived us, when conversing for some years with well educated natives of Upper and Lower Saxony. The long German *i* is explained by the English *i* in *ship*, the short one by the same in *fig*. Quere, how does Dr. R. pronounce *ship*, in order to create his distinctions between the long and the short sounds?

We are told that “the *i* in the English words *shirt* and *bird*, have (has) a striking similarity with *ö*” (*oe*). We confess having never been struck with the similarity of these sounds. The

German *æ*, when long, resembles the French *eu*, and *œu*, in the words *eux*, *œuvres*, and many others; being compounded of the sounds of *e* long in both those languages, and of *ue* in the former, or *u* in the latter. Not having this last sound in our speech, no English letters can properly express that of the German diphthong *æ*; but it approaches nearer to the sound of *ei* in *rein* and *veil*, than to any other in our language.

Some other sounds are very obscurely, or deficiently described; but the preceding remarks may suffice to guard our readers against gross mistakes, and, we hope, also to suggest corrections in a future edition of Dr. R.'s work. Notwithstanding its present defects, we do not scruple to recommend it, on the whole, as a valuable companion for the man of business and the juvenile scholar. It comprises much in a small space; and the German-English part appears to have been executed with laudable diligence, and considerable accuracy.

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Art. XVII. *The Work and Reward of faithful Deacons*: a Sermon, addressed to the Baptist Monthly Association, Aug. 21, 1806, &c. By William Newman. 8vo. pp. 48. Price 1s. Button. Burditt.

THE institution of Deacons is common to almost all Christian churches; but on the subject of their *work*, and consequently, in some respects, of their *reward*, there exists no small difference of opinion and practice. We think, therefore, that a topic of this kind, which immediately applied to practical purposes, and was evidently attended with some difficulty, was wisely appointed for discussion by the association to which the sermon before us was addressed. It is treated with good sense, moderation, and seriousness; but we cannot say that the question, whether Deacons are *temporal* or *spiritual* officers, appears to us to be conclusively decided, or thoroughly investigated, by Mr. N. It is thus stated by him:

‘You open DR. JOHNSON’S Dictionary, and he tells you, “A Deacon is one of the lowest of the three orders of the Clergy.” But you are not satisfied with this, because the Church of England, and the Church of Christ, are phrases that do not mean exactly the same thing.

‘You open the New Testament, and after comparing several passages in the Epistles, you infer that the Deacons are those brethren who are chosen by a Church of Christ, to assist the Pastor—to take care of the *secular*, while he is fully occupied with the *spiritual* concerns of the church.

‘The *seven* men of honest report, full of the Holy Ghost and wisdom, whose names are recorded in the sixth of Acts, appear to have been extraordinary stewards, chosen for an extraordinary occasion, as must be obvious to every attentive reader.

‘But in every Church of Christ, the nature and necessity of the case require such officers as will correspond to the definition we have given of Deacons.’ p. 7.



If we understand the author, in this part, and through the remainder of his discourse, the institution of Deacons rests on the "nature and the necessity of the case." But *these* rest on the "definition he has given of Deacons;" and *this* again, rests on "several passages in the Epistles, from which," says he, "*you* infer that the Deacons are," &c. This might be sufficient as an *argumentum ad hominem*; but it cannot convey either conviction or information, to those who have not made a similar inference from the same premises. The passages alluded to, are not indicated by a single reference to the Scriptures. To have established, or even to have introduced, a general argument on the subject, these passages should have been collected, compared, explained, and practically applied.

The preacher's allusion to the *seven* (Acts vi.) was highly proper; because, though they are never called *Deacons* in the New Testament, they have commonly been regarded as such. He justly observes that they were extraordinary stewards, chosen for a peculiar occasion. The *work* of a *deacon* can, therefore, no more be implied from this precedent, than the work of a *bishop* from that of an *evangelist*,—supposing the office of the latter to be likewise extraordinary; and if in one case the argument of *expediency* be admissible, it is equally applicable to the other.

We heartily join with the worthy author, in "wishing for a well-written history of deaconship" (p. 40); as also of *all* the *offices* and *ordinances* of the Christian church. If executed with due research and impartiality, it would tend, perhaps more than any other means, to diminish the differences, and to eradicate the prejudices, that have too long set pious people in mutual opposition to each other, and have prevented them from uniting against the common enemies of genuine Christianity.

Some notes, which contain valuable illustrations of the subject, conclude with a somewhat copious and interesting character of the late Rev. Abraham Booth, as a Christian, a divine, a pastor, a literary man, and a friend. We extract the closing paragraph:

'*As a universal friend and counsellor, (I had almost said, a Patriarch)* he was exceedingly beloved. His extensive and diversified knowledge, his well-tried integrity, his penetration, prudence, and benevolence, occasioned numberless applications for his counsel, not merely from the Baptists, but from Christians of almost all parties. Difficult texts of scripture, knotty points of controversy, disputes in churches and private cases of conscience were laid before him in abundance. Seldom was there an appeal made to the judgement of any other man. It was like "taking counsel at Abel, and so they ended the matter." Yet he was no dictator. When he had patiently heard the case, and candidly given

his opinion, he would usually say, 'Consult other friends, and then judge for yourself.' Such a degree of majesty attended him, plain as he was in exterior, that if he sat down with you but a few minutes, you could not help feeling that you had a prince or a great man in the house. It would sometimes appear to strangers that he was deficient in that winning grace which accompanies softness and sweetness of manner; but those who were most intimately acquainted with him, are fully prepared to say, there was in general, the greatest delicacy of genuine politeness in his conduct. Many young ministers, (and among them the writer of these lines,) will long deplore their loss. Never surely can we forget how readily he granted us access to him at all times—how kindly he counselled us in our difficulties—how faithfully he warned us of our dangers!—With a mournful pleasure we shall often recollect his gentleness in correcting our mistakes—his tenderness in imploring the divine benediction upon us—his cordial congratulations when he witnessed our prosperity!" pp. 47. 48.

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Art. XVIII. *Future Punishment of Endless Duration.* A Sermon, preached at a Monthly Association, &c. Dec. 11, 1806. By Robert Winter, 8vo. pp. 36. Price 1s. Jordan, &c.

THE doctrine which is maintained in this discourse, is well known to be obnoxious not only to the general body of those who assume the title of Unitarians, but likewise to many individuals who have stronger pretensions to that of Christians. Toward the close of the last century, it was violently controverted on both sides of the Atlantic: and few ages have elapsed, since the promulgation of the gospel, in which efforts have not been used to set aside, or to palliate, a tenet, so revolting to the natural feelings of the human heart. The friends of divine revelation, have, consequently, defended this doctrine on different grounds, according to the different modes in which it was attacked. Mr. W. had the advantage of choosing his own ground in its support, though restricted by the nature of his engagement to a narrow space. We think him, on this account, judicious, in resting his arguments solely on the manner in which the sacred writers have stated the doctrine: but we are apprehensive that he has inadvertently given some advantage to opponents, by depreciating every other mode of vindicating it. Reason, though insufficient to discover many of the truths that are contained in the sacred scriptures, must, if not biased by depraved affections, approve them when revealed, as agreeable to its own genuine dictates. The Christian always has right reason on his side; and therefore needs not fear to encounter his adversaries with a weapon, of which, though they prefer it in the contest, they really do not understand the use.

From the scriptures Mr. W. demonstrates, that a state of conscious and miserable existence is reserved for the unbelieving and disobedient after death, that it then immediately com-

mences, that it will be openly awarded to them at the last-day, that it will be their final condition, and will be of endless duration. The last two propositions are hardly discussed with that precision, which their real distinction demanded. The only difference that we can conceive between a final condition of misery, and its endless duration, lies in supposing the former to terminate in annihilation.

The meaning of the term *αιωνιος*, necessarily required such investigation as was compatible with a public discourse; and Mr. W. has fully demonstrated it to have the same force when applied to the punishment of the wicked, as to the happiness of the righteous. When, however, he says, that "even the eternity of God cannot without difficulty be proved, if this term do not signify eternity," he appears to us to express himself unguardedly. Neither that doctrine, nor the immediate subject of his discourse, nor any other revealed truth, in our judgement, rests principally on the precise meaning of a single term of the original scriptures. It is on their connected sense, and prevailing tenor, that we rest our hope of salvation, and by this we would direct our conduct. The interpretations which Mr. W. gives to Rom. xvi. 25, Titus i. 2. Philemon 15, are ingenious; but we think that any of them might be relinquished without injury to his main argument.

While we have thought it necessary, on a subject of so much importance, to suggest the comparative weakness of a few positions in Mr. W.'s discourse, we feel our obligation to him for the ability and the zeal with which, on the whole, he has stated, vindicated, and applied, the doctrine he was unexpectedly invited to discuss. We do not recollect any performance, that, in so small a compass, treats of the subject in so satisfactory and so profitable a manner.

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Art. XIX. *The Mechanic's Assistant*, or Universal Measurer; containing a Collection of Tables of Measures, Weights and Powers of most of the Articles which are applicable to the following Trades and Businesses: Timber Merchants, Architects, Surveyors, Joiners, Carpenters, Stone Masons, Bricklayers, Glaziers, Plaisterers, Slaters, Engineers, Millwrights, Ironmasters, Founders, Smiths, Forgemmen, Rollers and Slitters of Iron, Braziers, Plumbers, Pumpmakers, Paviers, Brewers, Liquor Merchants, Farmers, Millers, and Husbandmen. By W. Roberts. Leeds. Baileys. 12mo. pp. 48. Price 2s. 6d.

THE tables in this small collection will be found useful to most of the classes of men for whom it is designed. We could wish that the data, however, on which some of the calculations are made, had been better explained. The tables for bricklayers' work will puzzle "mechanics and artificers not conversant with figures," and must, for want of farther information, be nearly



unintelligible and useless. The standard to which the measures are reduced in tables 1 and 2 is said to be the rod of  $16\frac{1}{2}$  ft. sq.; but the thickness of this rod is not stated; and instead of  $1\frac{1}{2}$  bricks which is the standard of reduced brickwork, it appears to be 3 bricks thick. In the first column of the table, also, the thickness of the given wall advances by bricks, instead of half bricks. In the table which gives the weight of stone according to its cubical content, the *species* of stone is not mentioned. We are also inclined to prefer aliquot parts to decimals, for practical purposes. The prefatory instructions on the use of the sliding rule, will be acceptable to those who possess that convenient instrument; but it would have been an improvement to explain the mode of constructing these tables, arithmetically, as well as by the sliding rule. The tables, on the whole, are printed with respectable correctness: we have not room to point out the inaccuracies we have noticed, but recommend Mr. R. to submit his work to some professional man, who may suggest certain corrections, and improvements on matters with which the author is less immediately conversant. The work in its present state deserves the patronage of the public; but we should give our recommendation with much less scruple, to a revised, and perhaps enlarged edition. Among other defects, the omission of a *table* of contents, is, in our opinion, deserving of censure.

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ART. XX. *Etchings representing Fragments of the Antique Grecian and Roman Architectural Ornaments*; chiefly collected in Italy, before the late Revolutions in that Country, and drawn from the Originals. By Charles Heathcote Tatham, Architect. Imperial Folio. Plates 24. Price 1l. 5s. Boards, Gardiner, London. 1806.

"IT must be admitted," says Mr. Tatham, "that the selection of good ornament in the decoration of buildings, claims no small part of the attention and study of those who wish to display taste and judgment in its application."

But, in spite of taste and judgement, Fashion *will* assume the prerogative of determining what shall be esteemed *good* ornament: and like those beings, whose anxiety is rather to be active than to be useful, immediately reverses her own decrees, declaims against the discarded favourites, and supersedes them by *really good* ornaments, of a nature totally different. Who are the sufferers by these capricious changes? The answer to this question would be a severe rebuke on human occupations; for how much of the powers of society is wasted upon trifles, while there are so many wants to relieve, and calamities to prevent! The oppressed, the ignorant, and the miserable, are injured, by every misapplication of time and talent. But if we advert simply to the common calculations of propriety, there are many advantages derived from the changes of taste in articles of luxury. The persons who lead the fashion have no reason to complain; they who follow it, enjoy as many gratifying sensations, as

they know how to purchase with the money thus extorted by a tyranny to which they willingly submit; the artist gains his livelihood, the general amount of talent in the arts of decoration is increased and raised to a higher standard, and in proportion as the luxuries of life are more curiously elegant, the comforts are rendered more comfortable, and the necessities more abundant. There must be a gradation in the ranks and enjoyments of mankind; and in proportion as the highest possess a superfluity of means, the lowest, under a free government, obtain a sufficiency. The utensils and habitations of the peasant become commodious, in the same degree as those of the nobleman are tastefully formed and exquisitely finished.

Mr. Tatham's work is designed to assist in decorating the mansions of the opulent. It comprises fragments of various descriptions, which perhaps Mr. T. would not have published, had not a former volume of the same nature, (which appeared in 1803, price 3l. 3s.) been very well received. The specimens in that volume were considerably more beautiful and interesting than most which are contained in the present; yet many of these are very handsome, and will furnish valuable hints to the judicious artist. The manner in which these etchings, as well as the former, are executed, does credit to Mr. Tatham's talents; many subjects have occurred to us, which his etchings represent to the eye with far greater spirit and fidelity, than some of the elaborate engravings in Italian collections.

The late ravages and revolutions under which Italy has been overwhelmed, have added much to the ideal value of every ancient relic which has been rescued from the general wreck. We have been glad to see some of these *safe* among us; especially as it is likely, that the dispersion of so many specimens of art, may diffuse, in various nations of Europe, a superior discernment of excellence, and delicacy of taste. We cannot but desire that Britain should retain her present pre-eminence in the esteem of the world, on subjects of ingenuity, and skill; and are perfectly sensible of the advantages, which her manufactures have derived from the co-operation of the arts. In this view, therefore, the caprices of the wealthy are not wholly useless to the prosperity of the state. These considerations must be very consoling to the consciences of those persons, who are gratifying their vanity, while they ought to be exercising their benevolence; or whose modesty would rather expend a thousand guineas in this secret and indirect advancement of the general good, than ostentatiously devote a single one to the duties of certain and obvious charity, to the relief of vulgar distress, or the encouragement of humble merit.

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ART. XXI. *Designs for Ornamental Plate*, many of which have been executed in Silver, from Original Drawings. By Charles Heathcote Tatham, Architect. Imperial Folio. Plates 41. Price 1l. 11s. 6d. Gardiner, London 1806.

ABOUT fifty years ago the French endeavoured to give the *ton* to taste, in silver ornaments, and published various works containing designs for plate. The ecclesiastical decorations which are coveted by the catholic religion, gave employment to many workmen, and furnished the designer with opportunities of displaying his abilities in this branch of the decorative arts. The most considerable publication that occurs to our memory, is the folio of Meissonnier; whence it appears, that at that time very splendid and massy pieces were cast, and chased, in our rival country. Some of

them were compositions, containing figures of angels and saints, crucifixions, resurrections with their appendages, and glories, of immense size. These difficult subjects were calculated, not only to elicit talent, but at the same time to encourage and extend emulation; for the applause they received, was, no doubt, a stimulus to the exertions of the whole profession.

In a country so opulent as ours, vanity must be expected to execute the same office, which superstition, happily, has been compelled to relinquish, with her many other sources of influence; and it is much to be wished that all the expensive gratifications, among the higher ranks, were as innocent and as useful, as that of furnishing their apartments with costly decorations.

Mr. Tatham has displayed much taste and ingenuity, in his designs for supplying these artificial necessities of a highly civilized age; some of them are intended for silver waiters, others for lamps, branches, chandeliers, candelabras, columns, table-lights, and various other ornaments. Many of these we think very elegant, and doubt not the dignity of their appearance when executed. Others are much less pleasing, in their general forms, and are occasionally incongruous in point of proportion. But the incongruity of some of the *parts*, is still more obvious and uncouth. That there is classical authority for all the varieties of masks, and all the combinations of sphinxes, chimeras, hippogriffes, and eagle-winged lions, may be admitted, without admitting their beauty or propriety. It would lead to some curious speculations, indeed, to examine the nature and origin of that taste for the grotesque, which is so remarkable in some of these designs, and in their prototypes. It may be difficult to prove the absurdity of a predilection which is so general; but some of the mixtures in this volume, such as a lion's foot for the root of a flower, a female head fixed on a lion's leg, or by contrast the lion's head dressed in an Egyptian head-dress, are certainly "strange, passing strange."

Mr. Tatham has given two or three designs composed on the same principle as the famous Candelabrum in the Hebrew Sanctuary. We do not perceive that these have been executed; and we doubt whether they would equal the original in richness of effect: but the pattern, considered simply as a piece of decorative and useful furniture, is capable of being made as handsome and superb, as any that ever was wrought by the hand of art: and the very execution of a subject so magnificent, is a testimony in favour of the advanced state of this branch of workmanship in the Mosaic age. We distinguish also a costly and capital article presented by a gentleman to Lord Nelson, after the battle of the Nile: memorials of such events may properly be splendid. We recollect, that a like present was made to Dr. Willis, by the late Sir Richard Arkwright, on his Majesty's recovery.

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AN. XXII. *An affectionate Reception of the Gospel recommended; in two Sermons delivered to his Congregation on the Mornings of the 9th and 16th Nov. 1806. By the Rev. George Clayton, Minister of the Meeting at Lock's Fields, Walworth.* pp. 57, price 2s. Black and Co. Conder, &c. 1806.

THE imperfections of these discourses, both in nature and in amount, are far outweighed by the merits: the former, arising from inattention and inexperience, occur incidentally in different parts of the performance;



the latter, the result of piety, zeal, and good sense, pervade the whole. The subject is divided into two sermons for the sake of convenience, and is derived from 1 Thess. i. 5. *For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.* The discussion is arranged under four heads; the meaning of the term 'Our gospel,' the manner in which it was received, by what means such a reception of it may be secured to ourselves, and the urgent considerations by which we should be incited to receive it. Two of these heads are considered in each of the Sermons, which are both completed by a suitable application to the hearers.

The difference between the reception of the gospel in *word*, and in *power*, is stated with much propriety and force; the allusion, however, to a polished but pointless dart, is not quite apposite, neither is the anecdote adduced in illustration, correct; the prince concerning whom it has been related, was Louis XIV.

We cheerfully approve the request, by which the preacher was induced to commit these discourses to the press. Among the principal causes of that request, we are convinced, were the attention and skill which are discovered in the arrangement of the subject. We profess ourselves partial to a more copious and systematic *division*, especially in oral addresses, than we sometimes find in the compositions of modern preachers. A higher merit of this publication, is, that it abounds with important truths, and useful practical exhortations. The style is, with some exceptions, chaste and correct, and the diction is usually choice and appropriate. Many of the thoughts, the preacher acknowledges, are derived from an old Divine; and he takes the opportunity to express his preference of the *scarcely-portable* volumes of the 17th century, before the ephemeral productions of the present age. He also delineates with much feeling, and with the amiable warmth of filial gratitude, the domestic scenes of the Sabbath evening, in which he has participated; and takes this opportunity also, to censure, though with some restriction, the assembling for public worship in the evening. On both these topics there is room for discriminative animadversion; but as he is himself the author of a pamphlet, and the preacher of evening lectures, Mr. C. will not wish us to enter into the discussion with him. Many persons would remind him of a passage in Romans ii. 1.; but we will not affirm that he is quite "inexcusable."

We must, however, remonstrate, as a general principle, against the use of the plural pronoun, when referring to the minister simply. In addition to our remarks, (Vol. III. p. 80.) it may be observed, that though the frequent recurrence of the pronoun *I*, is undoubtedly disagreeable, and betrays great negligence or self-conceit in the preacher, *we* is quite as offensive in this respect, and moreover is a ridiculous affectation of dignity, and a glaring affront to common sense, from which, too, the most eloquent and judicious preachers have constantly abstained. One instance of this will be enough; after speaking *personally* of the family exercises mentioned above, in the singular number, Mr. C. says *ministerially*, "On this account, as well as for many other reasons, which to us appear forcible, we do decidedly prefer, &c."—Who would not think he was reading a *royal charter*, or a *papal bull*? We shall therefore shew no mercy to any individual who is found thus offending, except he can plead that he is a *man beside himself*.

In parting with Mr. Clayton, which we do with sincere good-will, we

would hint, that too much figure in a Sermon is more hazardous to the reputation of a sensible man, than too little; it was mortifying to discover at the bottom of an excellent page, this phrase, "a tear dropped from the sluices of penitence, or distilled from the cisterns of love."

Art. XXIII. *Preparation for Death, and the Parable of the Sower*: two Sermons, by the late Rev. W. Alphonsus Gunn. Taken in short-hand by a Friend. pp. 32, price 1s. Williams and Smith, 1807.

THE circumstances which led to the publication of these sermons, have given them an interest, which, as literary compositions, they do not intrinsically possess. The preacher has been lately removed from the scene of his indefatigable labours, to the enjoyment of the rewards which await such faithful ministers; and these are, it appears, the only fragments which have been committed to the press, of those discourses which gratified and edified multitudes. To criticise them with rigour, would neither be just nor liberal to the memory of the deceased author; for they are merely a transcript of the short hand notes of an admirer, who must be accountable for the manner in which, by publishing them, he has consulted the reputation of his friend. He asserts, that they "faithfully represent his plain, simple, affectionate, and pointed manner of address," and if, as he piously hopes, "with the divine blessing, they should be instrumental to that end, to which he consecrated all his labours, the salvation of immortal souls," an object will be attained, to which we are sure the departed preacher would gladly have sacrificed all the fame, that the most perfect compositions could have procured for him, from the highest sources of literary distinction.

Art. XXIV. *A Sermon*, preached at St. John's Church, Blackburn, Lancashire, on Wednesday, Feb. 25, 1807; being the Day appointed for a Public Fast. By the Rev. Thomas Stevenson, M. A. Incumbent Curate. pp. 34. Price 1s. 6d. Rivingtons. Hatchard. 1807.

IF there is one verse in the sacred volume, which, for the credit of our country, we could wish to obliterate, it is this; (Isa. lviii. 6.) *Is not THIS the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break EVERY YOKE?* It is a memorable circumstance, that, in this age of the world, such a verse should be nationally recognized as the genuine declaration of the Almighty, that a fast should be solemnly enjoined, year after year, in order to propitiate his favour and protection, and that the trade in human blood should at the same time be deliberately sanctioned, and obstinately supported! While such inconsistency, and such impiety, stained the public character of our country, it was absurd to talk about common sense, or make any pretences to religion. We have already congratulated our readers on the fatal blow which this iniquitous traffic has received; and, being willing to consider the reproach as washed away, from the moment when Parliament expressly admitted the claims of justice and humanity, we shall contemplate the sermons preached on the *first fast day that was not a mockery*, with peculiar satisfaction.

Mr. Stevenson's discourse, the first that has reached us, is founded on Isa. lix. 1, 2. which he considers as declaring the *government of God*, and the *cause of the afflictions* which he suffers to befall his people. Under the

first head he establishes the doctrine of particular providence, as derived from revelation alone ; under the second, he proves, by scriptural facts, the correspondence of national distress with national iniquity, ascribing our comparative exemption from general calamities, in a great measure, to the piety, not of the nation, but of very many individuals, both in and out of the established church. His sermon is serious, sensible, and appropriate : we regard it as an excellence, that it abounds with quotations from Scripture, manifesting a degree of acquaintance with the living oracles, which, we fear, is not universal among his brethren. The following remarks from the application of the discourse, deserve general attention :

‘ And let not those who are poor and unskilled in worldly wisdom, imagine that their scanty attainments and humble lot render them totally incapable of conferring any substantial benefits upon their Country. There scarcely exists an individual, who hath it not in his power to advance the public weal in a very considerable degree. By his religious and orderly behaviour, by his dutiful obedience to the laws, by training up his children and dependents in the nurture and admonition of the Lord, by striving to maintain “ a conscience void of offence toward God and toward men,”—he may do far greater good than, perhaps, he is aware. At all events, he may essentially serve his country by HIS PRAYERS. Numerous are the instances recorded in the Scripture, of the powerful prevalence and astonishing effects of “ men’s lifting up holy hands” to Heaven, “ without wrath and doubting.” It is no where said, that the supplications of the rich, the noble, and the learned alone are efficacious ; but that “ the prayer of the UPRIGHT is God’s delight ;” that “ the fervent prayer of a RIGHTEOUS MAN availeth much. The LORD seeth not as man seeth ; for man looketh on the outward appearance, but the Lord looketh on the heart.” Since then, the meanest person on earth knows not, on the one hand, to what extent his zeal and services, rightly employed, may benefit his Country ; nor, on the other hand, how largely his sins may contribute to the filling up the measure of its iniquities ;—let each resolve so to regulate his conduct, that he may be nowise instrumental in hastening its downfall, but may rather assist in upholding and confirming its freedom and prosperity.’ pp. 31, 32.

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Art. XXV. *The Christian's Review of Life, and Prospect of Futurity* : A Sermon, preached at Warwick, Dec. 7, 1806, on account of the much-lamented Death of the Rev. James Moody. By George Burder. Published at the Request of the Church, and for the Benefit of the Family of the Deceased. pp. 38. Price 1s. Williams and Co. 1807.

WE have not for some time read a discourse, more pleasing and more useful, or less ostentatious, than this. It is remarkable for the vigour and neatness of the thoughts, and for the clear and artless style in which they are expressed. Free from all superfluity, however, in the one, and from nearly all amplification in the other, it resembles the model of an extensive, well arranged, and handsome structure, rather than the structure itself. This was doubtless occasioned by the narrow limits into which what is strictly the *sermon*, was necessarily compressed, by the introduction of a copious and interesting *memoir*, to the extent of half this publication.



The arrangement is happy ; it was indicated, indeed, by the text (2 Tim. iv. 7, 8.) *I have fought a good fight ; I have finished my course ; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day ; and not to me only, but unto all them also that love his appearing.* This glorious illustration, we had almost said this sufficient proof, of the divine nature of Christianity, displays the *satisfactory retrospect*, and the *delightful prospect*, of a Christian and a minister, on closing a life devoted to the glory of his Master. The first part represents the Christian life under the figures of *severe conflict*, *unremitted exertion*, and *strict fidelity to a sacred trust*. The second is considered, less distinctly, as describing the nature of the reward, the giver, and the general assurance of it to all the people of God.

The memoir notices Mr. M.'s indications of talent in early youth, his juvenile dissipations, the circumstance by which he was led to serious reflection, and the decided change effected in his heart and character, by the regenerating power of the Holy Spirit. Having declined the advice which recommended him to go to college for the purpose of entering the established church, partly from some insuperable scruples, and partly from pecuniary objections, he went through a course of private instruction for the ministry, and was shortly afterwards settled over an Independent church at Warwick, where he laboured with great success for twenty-five years, the congregation increasing in that time from about fifty, to seven or eight hundred. For a number of years, he had been accustomed annually to supply the Tabernacles of London and Bristol for a certain period. In consequence of extreme official exertions, on July 6th, 1806, he suffered a paralytic stroke on the following day, and, after lingering till the 20th Nov. quitted the scene of his honourable and successful toils, at the age of fifty years. The state of his feelings, during this solemn period of about four months, is narrated with some minuteness, and will be considered with lively interest by every serious reader. He seems to have been, in all respects, well intitled to appropriate the exulting declaration of St. Paul,—to look backward on his journey with grateful complacency, and forward to his rest with assured expectation.

\* \* A second edition of this sermon, we find, will soon be published.

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Art. XXVI. *The Juvenile Preceptor ; or, a Course of Moral and Scientific Instructions.* Vol. I. containing Spelling and Reading Lessons, not exceeding one Syllable ; Vol. II. containing Spelling Lessons, from two to seven Syllables, with appropriate Moral Tales and Poems ; the use of Points and Explanations of other Characters which occur in books. pp. 348. price 5s. Poughnill. G. Nicholson. London. Symonds. 1805.

THE compiler of this work has formed a design of supplying a course of liberal amusement and instruction for the young. He proposes, in the progress of his labours, “ not only to intermix the maxims of experience and wisdom with the incidents of early life ; to inculcate the principles of humility, gratitude, sincerity, justice, sympathy, liberality, patience, temperance, honour, magnanimity, industry, and perseverance ; but to display the elements of general qualifications for active life ; as reading, elocution, English grammar, arithmetic, book-keeping, mathematics, and

short-hand: also the rudiments of those branches of science which unite useful knowledge with pleasing amusement," &c.

Such is the literary entertainment which is providing to gratify the mental appetites of the rising generation; and, as is usual in a family, the caterer has first attended to the wants of infant minds. He has certainly taken pains to make this dish as palatable, and at the same time as nourishing as possible, to those for whom it is designed. There are some advantages arising from his plan, which "commences with the easiest and simplest combinations of letters," and is the most regularly progressive, that we have seen. To save time in teaching the art of reading, the words are classified by the sounds of the vowels. We know not what will be said by such school-mistresses as Shenstone has celebrated, when, in counting the letters of the alphabet, they find twenty-nine instead of twenty-six. If such revolutions begin at the horn-book, the fountain of science, will not the whole world be shortly *turned upside down*? To us it seems that *ke* and *je* have no sound, when used in spelling, different from *ka* and *ja*, and as *k* and *j* could not be introduced into the place of *c* hard and *g* soft, without too great a confusion, the reformation was unnecessary. We hope, however, there will be no uproar in the schools, when *q* is directed to be called *kwe*; *w*, *we*; *z*, *ze*; as these are the most natural sounds of the letters that have been so long disgraced with a nick-name; and perhaps *hak* is the best method of pronouncing the aspirate *h*.

Some errors of the press, and a few grammatical blunders, are met with in these volumes, which should be carefully avoided in a future edition: we particularly notice the verb *bid*, because it is twice used by mistake when the past tense of the verb was required. Vol. I. pp. 108 and 122.

The poetry is too lame, in many places, for the use even of children in their first lessons; and some alterations are made in the easy and simple verses of Dr. Watts, by which, whatever else is improved, their poetry is not. We are aware that many of these alterations, and other defects of the poetry, were necessary, to make them lessons of one or two syllables; but we would rather have children confined to prose lessons, than taught such doggrels as these:—

I with my book will spend my day,  
And not *with* such *e'er dwell*,—

And one bad sheep in time is sure  
To mar *e'en all the fold*.

Or look at the birds in the trees, *not in cage*.

In his preface to the second volume, the author says, 'We have avoided giving our young friends any controverted bias;' and in order to this, it seems, he thought it necessary to keep every thing peculiar to Christianity out of sight. Its morals, indeed, he commends, Vol. II. p. 232; but, in the next page, we find a prayer, in which there is not the least allusion to Jesus Christ; though *he* has said of himself, 'I am the *way*—no man cometh unto the Father but by me:' and though we are invited to come boldly to the throne of Grace, because he ever liveth to make intercession.

As we think this a useful and judicious undertaking, we wish to see it as complete as possible, and earnestly recommend the author to consider,  
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whether children, among other good things, may not learn something about that kindest friend of theirs, who said, 'suffer little children to come unto me.' Let him not interfere with religion at all, if he thinks it best to exclude from his work every thing purely evangelical.

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Art. XXVII. *Scenes for the Young; or, Pleasing Tales*, calculated to promote Good Manners, and the Love of Virtue. 24mo. pp. 124. Price 1s. 6d. Darton and Co. 1807.

IT has so often been our lot to see, in the little amusing narratives intended for young children, the most absurd prejudices, and the grossest errors especially on moral topics, that we feel a peculiar pleasure on occasions for conferring praise, in this department of our critical examinations. These tales are correct and useful in point of moral tendency; they are also written with care and intelligence. We would encourage the same author to resume his pen, advising him constantly to keep in view the development of some useful maxim, and also the introduction of some interesting information. The first tale of the four, though the least pleasing and studied, would have accomplished this object the best, if it had not been left strangely deficient and abrupt at the conclusion.

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#### SWEDISH LITERATURE.

Art. XXVIII. *Exposition des Operations faites en Laponie*. A Detail of the Operations carried on in Lapland for the measurement of an Arc of the Meridian, in 1801, 1802, and 1803; by Messrs. Ofverboom, Svanberg, Holmquist and Palander. Compiled by Jons Svanberg, &c. Published by the Academy of Sciences at Stockholm. 8vo. pp. 230. Stockholm.

A KNOWLEDGE of the figure and magnitude of the globe on which we live, has in all ages, as M. Svanberg justly observes, been an object of human curiosity. But few, comparatively, are aware of the extreme difficulty of the undertaking, or know, that, notwithstanding this problem has exercised the ingenuity of the greatest mathematicians and astronomers, from the first dawn of science to the present time, it has never yet been completely solved. We feel pleasure in being able exclusively to lay before our readers an account of some recent measurements in Lapland; and take the opportunity of sketching historically the progress which has been made in this branch of Geometry.

The earliest attempt of which we have any distinct account, is that made by Eratosthenes, about two hundred years before the birth of Christ; which, considering the time when it was undertaken, appears to have been executed with great accuracy. Eratosthenes, however, seems to have confined his operations, to the mere determination of the magnitude of the earth, without any inquiry into its figure, which he presupposed a perfect sphere. And indeed this appears to have been the case, in every subsequent operation, before the invention of the telescope and pendulum clock. By means of the former, the figure of the planet Jupiter was found to differ materially from that of a sphere, and experience shewed that the vibrations of the latter, were slowest under the equator, and quicker in latitudes more and more approaching to the poles. These two circumstances combined, first suggested to Mr. Huyghens, the idea that



our earth, like Jupiter, was of a spheroidal form, and like that planet flattest at the poles. This similarity of figure in bodies so much alike in other respects, might naturally be supposed to arise from the same cause, namely their rotatory motion. For in every body revolving round a determinate axis, those parts which are farthest distant from it must necessarily move more rapidly, than those which are nearer. This increase of velocity, by increasing the centrifugal force, produces an elongation of those parts, and this in a greater or lesser degree, as the motion is more or less rapid. Viewing the earth then as a plastic body, all that remained to be done, was to determine the proportion, which the force of gravity bore, to the centrifugal force, at each particular point, in order to determine the figure which must necessarily result from their combination. In this manner did Mr. Huyghens calculate the diameter of our earth at the poles, to be to its diameter at the equator as 578 to 579 nearly.

But the calculation of Mr. Huyghens was erroneous, from his having supposed the force of gravity to reside only in the centre of the earth, whereas it is diffused throughout every part of our globe. The great Newton, therefore, who was the next\* to investigate this difficult problem, endeavoured to obtain a more exact result, by considering the earth as a homogeneous fluid body, consisting of an infinite number of particles, mutually and equally acting upon each other. Calculating from these data, he found that the earth was an ellipsoid, and that the two axes were to each other, as 229 to 230.

Astronomers would probably have remained satisfied with these proportions, and confined their future inquiries to the mere admeasurement of an arc of the meridian, but for the trigonometrical operations commenced by Mr. Picard, and completed by Mr. Cassini, for determining the meridian of the Observatory of Paris. For on a comparison of these measurements, it appeared, that a degree of the meridian, instead of becoming longer, became shorter, on advancing towards the pole. A circumstance so unexpected, naturally excited a good deal of inquiry, and some controversy; and the French mathematicians, confident of the accuracy of their measurements, pronounced the figure of the earth to be that of a prolate, not an oblate spheroid. This opinion had been broached some years before, by Eisenschmidt, an eminent German mathematician. But his arguments having been drawn from the old measurements of Eratosthenes, Snellius, and others, were not regarded as sufficiently conclusive, to excite much attention.

To clear up this point, about the year 1735, the French Government, at the instance of the Academy of Sciences, determined on sending out two companies of mathematicians, to measure two degrees of the meridian, one under the equator, and the other as near the pole as might be. Accordingly Messrs. Godin, Bouguer, and La Condamine, were ordered to proceed to Peru, and Messrs. Maupertuis, Clairaut, Camus, Le Monnier, and the Abbé Outhier, to Lapland. Both parties, after encountering many unforeseen difficulties and delays, which it required no small share of address and ingenuity to overcome, completed the object of their mission, and returned to France.

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\* In this assertion we have implicitly followed our author, but we are rather inclined to believe, that Newton's solution was, in fact, antecedent to that of Huyghens.

During the absence of these gentlemen, Mr. M<sup>c</sup> Laurin had published his *Treatise on Fluxions*, in which he gave a very elegant demonstration of Sir Isaac Newton's Solution\*. The work was deservedly much read and admired. But whether it had any effect in determining the public opinion on this question, is not at this time easy to discover. Mathematicians, however, never seem to have generally acquiesced in the prolate figure of the earth, but rather to have suspected, that the French measurements were erroneous. Accordingly they were examined in 1740 by M. Cassini, grandson of the former, and several considerable errors were detected.

The results of all the measurements, were now decidedly in favour of the oblate figure of the earth; and the only difficulty that remained, was to reconcile them to each other. For though they all concurred in proving the figure of the earth to be that of an oblate spheroid, yet taken by pairs, they gave different degrees of eccentricity.

Thus the measurements of Peru and France, gave 313 to 314, while those of France and Lapland gave 128 to 129, and those of Peru and Lapland 212 to 213, for the proportions of the two diameters.

M. Bouguer, in a work published some years after his return to Europe, has taken great pains to reconcile these different measures, and to find out the figure, which will best accord with them in general, but without success. His investigation rather seems to indicate, that our planet is not reducible to any regular figure.

A few years before M. Bouguer's work appeared, M. Clairaut had published his elaborate *Treatise on the Figure of the Earth*, in which he shews, from the Newtonian Theory of Gravity, the form which a fluid body would acquire, from its rotatory motion. He found, that a globe of the mean density of our earth, might remain in equilibrium, supposing it to revolve in about  $2^h. 25^m$ . when the two diameters would be to each other, as 1 to 2.7 nearly. If moved with greater velocity, the spheroid would in consequence become more and more oblate; which alteration in the figure, would occasion a gradual retardation of the rotatory motion, until the equilibrium were again restored. On the contrary, supposing the diurnal revolution in any degree slower, then there were two figures, and only two, in which the equilibrium could be preserved. The two diameters of these figures, in a body of the mean density of our earth, and revolving with the same velocity, would be to each other, as 1 to 68, and as 231 to 235. Either of them is equally possible, but the former evidently is not the figure of our earth. The latter is nearly the same as was formerly found by Sir Isaac Newton. With this eccentricity, however, the vibrations of the pendulum do not agree. The mean of a great number of experiments with this instrument, is  $\frac{1}{337}$  nearly. M. Clairaut notices this circumstance, and hence endeavours to prove that the earth is not homogeneous, but denser at the centre, than towards the surface. This is known to be the case in the planet Jupiter, and the recent measurements in France and this country, seem to confirm the opinion of M. Clairaut.

The figure of the earth may also be deduced from the phenomena of precession and nutation; but Mr. Svanberg seems to think the calculation much too delicate to be relied on. We are not however of his opinion, being persuaded that these, and the vibrations of the pendulum, after all, will be found among the most accurate methods of determining, at least, the general outline of our globe.

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\* Newton's solution was published without a demonstration.

The labours of M. Laplace alone, are sufficient to justify our opinion: this illustrious mathematician in his *Mecanique Celeste*, a work inferior only to the *Principia*, has calculated from the effect of precession and nutation, the eccentricity of our earth, to be  $\frac{1}{334}$ , which agrees almost exactly with experiments made on the pendulum.

It was impossible to deny Mr. Laplace the justice of supplying, what is evidently a mere omission of our author; the reader will therefore excuse this digression, and be assured that we have no wish to depreciate the value of operations, like those which are now under consideration; on the contrary we view them as most useful and important. The inconsistencies which they betray, only serve, in our opinion, to render them more interesting, as these seem to indicate something, in the figure and conformation of our earth, not yet understood. It is therefore probable, that by repeating and comparing measurements of this kind, made in different and distant parts of the globe, we may at length be led to some curious and interesting discoveries. But to return—

Occultations of fixed stars by the moon, continues Mr. Svanberg, is another method, by which the figure of the earth may be determined. Mr. Treisnecker, after comparing a great number of these observations, concludes the eccentricity to be  $\frac{1}{318}$ . Observations of this sort, however, are liable to considerable errors, especially if made under different meridians.

Our author then gives the eccentricity of the earth, as derived from a comparison of different measurements with those lately made in France, and points out their inconsistency. After which he concludes his instructive and entertaining preliminary discourse, with the following account of the journey of the Swedish mathematicians\*.

‘We set out from Stockholm about the end of April, 1801, in order to be at Torneå on the 24th of May following, to observe the transit of the moon over Spica Virginis. We arrived there on the 18th, but were disappointed in our expectations. For after having made every preparation, and even begun to count the beats of the clock, suddenly, the sky became overcast, at the very moment of immersion. Our disappointment was aggravated by a recollection of the inconveniences we had encountered, in travelling, on purpose, over the great roads of Medelpad and Angermania, which at this season of the year, when the thaw begins, are almost impassable. This unlucky circumstance deprived us of the opportunity of determining the longitude of Torneå, and consequently of our whole meridian, with the greatest accuracy, which it was scarcely possible to do by any other means; as will appear, from our not having been able to observe more than two eclipses of the first satellite of Jupiter, during our stay at Pahtavara, and in both these observations, the moment of dis-

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\* The occasion of this journey, we have understood from good authority to be as follows. Bonaparte, at the suggestion of the National Institute, wrote a letter personally to the King of Sweden, requesting permission for some members of that body to visit Lapland, in order to determine an arc of the meridian. This high-spirited young monarch replied, that he would consult the Academy of Sciences at Stockholm, whether such an operation was desirable for the interests of science; and if they were of this opinion, he would appoint Swedish mathematicians to undertake it. We are also informed that the National Institute has received the work now before us with great applause; in consequence of which, Napoleon has presented Mr. Svanberg with a valuable snuff-box. Rev.



appearance is marked as extremely doubtful, in consequence of the frost, which in Lapland is so excessively severe, as to freeze the exhalations from the eye, almost instantaneously, so that we were obliged to wipe the eye-glass of the telescope from time to time, with a handkerchief, to prevent its being covered with vapour, which would occasion the satellite to disappear too soon."

"The principal object of our first journey, was to choose the points most proper for the trigonometrical operations, to fix the signals, and to determine how far our meridian could be extended from North to South; also to construct observatories, at the two extremities of the arc to be measured."

"These preparations being completed, before the autumn of 1801, we returned to Stockholm; where we waited the arrival of the repeating circle from Paris. It was made by Lenoir under the direction of M. Delambre, and arrived in the beginning of December following."

"The Academy of Sciences, considering the multiplicity of details, and the extreme delicacy required in performing every operation, now associated with us Messrs. Holmquist and Palander, so that from this time we must be considered, as consisting of four co-operators."

"Accordingly in the beginning of January 1802, we all set out for Torneå. Here we remained only time enough, to adjust the rods that were to be used in measuring the base, which was necessarily our first operation, and was actually begun on the 22d February, when we left Niemi-by and advanced towards Poiki Torneå. Here we arrived on the 11th of April, so that this part of the work took us nearly two entire months."

"Having completed the measurement of the base, we returned to Torneå, there to wait the return of the fine summer weather, when we might observe the horizontal angles of the triangles, which were to connect Mallorn the most southern, with Pahtavara the most northern point of our meridian. These angles were taken in the months of June, July, and August, so that at the beginning of September, we were ready to commence the astronomical observations."

"We arrived at Mallorn on the 7th of that month, and on the same night made the first nine observations, of the meridian distance of the pole-star, from the zenith, when above the pole. By repeating these observations as often as the weather would permit, we obtained in the month of September, 260 repetitions of that distance."

"The reason why these observations were not afterwards made use of, was, that on leaving Torneå, we forgot to bring with us pendulum B; nevertheless, as we hoped to do without it, we began our work. But a very few trials with pendulum A, convinced us of the extreme irregularity of its motion, which was so great, as to make it not worth the trouble of reducing the observations. This being the case, it was necessary to dispatch M. Palander to Torneå, to fetch pendulum B, which being arrived on the 5th October, we began to make all our observations, with that pendulum alone."

The work is divided into four sections. The first contains a Description of the methods made use of for measuring the base; the second, An Account of the Trigonometrical Operations; the third, An Account of the Astronomical Observations, and the fourth, The Theory of the Spheroid. After which is an Appendix, containing observations mentioned in the course of the work, but which on account of some inaccuracy or other, it has been thought proper to reject.

Article 50 presents us with a summary of the principal results of these operations ;—whence it appears, That the base measured, extended to 47,427 feet; that the distance between the parallels of Mallorn and Pahtavara is 598,461 feet; the latitude of Mallorn  $65^{\circ} 31' 30''$  N. and of Pahtavara  $67^{\circ} 8' 50''$  N. So that the whole arc measured, was  $1^{\circ} 37' 20''$ . Consequently the length of a degree of the meridian, in latitude  $66^{\circ} 20' 10''$  (the centre of that arc) is 365,860 feet, or 69.291 miles English measure\*.

From a comparison of these results with those obtained from the measurements made in Peru, the East Indies, and France, M. Svanberg deduces, as the most probable conclusion,  $\frac{321}{323}$  for the eccentricity, and 3963.26 miles for the radius, of our earth, at the equator.

The operations, in general, appear to have been conducted with ability and accuracy; and the account given of them by Mr. Svanberg, bears every mark of the most scrupulous fidelity. The insertion of faulty observations, adds, in our opinion, to the intrinsic value of the work, as it enables the reader to appreciate more justly, the degree of confidence due to the observations obtained from them.

The contraction of the metallic rods used in the admeasurement of the base, must have been very great, in a climate, so different in temperature from that in which they were manufactured: we are induced to wish, that they had been made of Platina, like those used by the French mathematicians in the late survey of France, with a pyrometrical thermometer attached to them.

The precaution of measuring the deviation of every base from the true level, is much to be applauded.

We are not expressly informed in any part of the work, what was the precise direction of the base. It appears, however, from Article 8. that it could not have been exactly in the meridian. The apparent alteration in the position of the signals, on receding from them, which occasioned so much embarrassment to the observers, is evidently nothing more, than the deviation of a rhumb line from a great circle, which in high latitudes is very apparent. This inconvenience would have been entirely avoided, had the direction of the base been North and South. We would not be understood to impute any blame to these gentlemen, for not doing what probably was impracticable; but we think the impediments to accomplishing so desirable an object, ought to have been stated.

In so delicate an operation as this, the measurement of a single base is not sufficient. A base of verification ought certainly to have been traced out, and carefully compared with the original one. Perhaps, if the distance from Kalenkangas to Torneå, could have been accurately measured, it might have served the purpose. It would also have possessed, from its direction, an additional advantage, affording the means of comparing the length of an arc of a great circle perpendicular to the meridian, with an arc of the meridian itself.

We perfectly agree with our author in the opinion, that the method of finding time by means of altitudes, in such high latitudes, is too uncertain to be much relied on. The method of obtaining the azimuth with the repeating

\* M. Svanberg having written this memoir in French, every where makes use of the French *metre*; we have reduced his numbers to English measure, as more generally useful to our readers.

circle is good, but we think the circular instrument of Ramsden would have furnished one incomparably better.

Throughout the work are interspersed a great number of very useful and elegant formulæ, used for reducing the observations. They present, however, nothing strikingly new. The observation in article 35 is worthy the attention of astronomers, as it seems to account sufficiently for certain small differences in the positions of the fixed stars, as given by different observers, which have hitherto been referred to errors of observation.

It must strike every one, as a very extraordinary circumstance, that the measurements now under consideration, should differ so materially from those taken in 1736. And it certainly would be very gratifying to the cultivators of this branch of science, could the difference have been *satisfactorily* explained. Praise therefore is due to Mr. Svanberg, for having bestowed so much pains upon the subject. The circumstance, however, which he mentions, of the French mathematicians having neglected to allow for difference of level in the measurement of their base, is quite sufficient. The omission of so necessary a precaution, must, in our opinion, destroy all confidence in the operations of those gentlemen, and make it perfectly unnecessary to inquire any further, or to suppose, with Mr. Svanberg, that the best instruments of those times, were liable to errors of half a minute. This is not only an improbable supposition in itself, but, if once admitted, must destroy the authority of every operation, antecedent to the improvement of instruments by Ramsden and De Borda.

To conclude, we think this work a valuable acquisition to science; and must observe, in justice to Messrs. Ofverboom and his associates, that it is hardly possible to imagine a country, where the difficulty of conducting an operation of this kind, can be greater, than in Lapland. A high latitude, severity of climate, thinness of population, and want of cultivation, all conspire to increase the hardships and hindrances of the undertaking, and to introduce sources of error unknown to any other region.

#### FRENCH LITERATURE.

Art. XXIX. *Triomphe de l'Evangile, etc.* The Triumph of the Gospel; or Memoirs of a Man of the World who has abandoned the Errors of Modern Philosophy. 8vo. 4 vols. Paris, 1806.

THE plan of this interesting work supposes a man of strong sense and feeling, whose principles had been subverted, and whose morals of course had been ruined, by the delusions of modern philosophism, recovered from error and vice to a belief of Christianity, by the conversation of an hospitable ecclesiastic, who afforded him a refuge from the misfortunes by which he was unexpectedly assailed. This plan naturally induces an explanation and refutation of various sceptical opinions; and for this task the author has manifested a considerable degree of ability. He was a native of Spain, resident in France during the early stages of the Revolution; his book, therefore, is rendered more interesting, by the occasional views which it gives of national character in the former country, and of events and principles in the latter. The volumes we review, are translated from the Spanish; in which language, we are glad to perceive, the work has run through seven editions. A publication of this nature, much smaller in extent, and compiled by a person intimately acquainted with the true nature of Christianity, would indeed be a welcome sight to us from the French or Spanish press.



## ART. XXX. SELECT LITERARY INFORMATION.

\* \* *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend on being communicated to the public, if consistent with its plan.*

## GREAT BRITAIN.

Mr. P. Browne is engaged in an Account and description of the Cathedral Church of the Holy Trinity and its Precincts, Norwich. It will comprize a chronological table, containing a complete list of the Bishops, Priors, and Deans, with the dates of their respective appointments, and remarks as to the several additions and improvements made by them in the church, with other interesting particulars.

Dr. Smith, President of the Linnæan Society, will immediately publish a second edition, with considerable additions, of his very interesting Tour on the Continent.

The Travels of Mr. Heriot through Upper and Lower Canada, containing particulars of the new colonization of the former of those important provinces, will appear very shortly.

An octavo edition of Sir John Carr's Stranger in France, with twelve engravings in aqua-tinta, will appear in a few weeks.

A new edition of the Law of Evidence, by Thomas Peake, Esq. of Lincoln's Inn, Barrister at Law, is in the Press.

A treatise on the Law of Devises, by James Humphreys, Esq. of Lincoln's Inn, Barrister at Law, will speedily appear.

Edward Burtenshaw Sugden, of Lincoln's Inn, is engaged in a Practical Treatise of Powers.

The Rev. G. S. Faber, author of a Dissertation on the Prophecies, is preparing for the press a work on the Restoration of Israel, and the Destruction of Antichrist.

Another posthumous publication of the venerable Principal Campbell, of Aberdeen, will shortly appear; it consists of his Lectures on Systematic Theology and on Pulpit Eloquence.

A third volume of Sermons by the Rev. John Hewlett, Morning preacher at the Foundling Hospital, is in great forwardness at press.

A new edition, being the fifth, is in the press, of Dr. Bree's Enquiry into Disordered Respiration.

The new edition of the Chirurgical Works of Percival Pott, Esq. in three Vol. III.

octavo volumes, edited by Sir James Earle, is in a state of forwardness.

Mr. Miller has circulated proposals for publishing in a series of one hundred plates, drawn and etched by John Augustus Atkinson, (author of the Russian Costumes, in three volumes, folio) Picturesque Representation of the Naval, Military, and Miscellaneous Costumes of Great Britain, with a description to each plate in French and English. Dedicated by his permission to His Imperial Majesty Alexander the first, Emperor and Autocrat of all the Russias.

The work is to be completed in three volumes, imperial folio.

The price of each volume, five guineas in boards.

The prints to be coloured to imitate the original drawings.

The first volume will be ready in March next, and the remaining two the spring following.

As there will be an equal number of prints of each description, they may be bound in separate volumes, or mixed, as the purchaser may determine.

Mr. Grant, of Crouch End, near Highgate, has in the Press a work entitled, Institutes of Latin Grammar. This work is chiefly designed for the higher classes of an academy or grammar school. With this view the author has not only endeavoured to supply the deficiencies and correct the errors of our common grammars, but has likewise introduced a variety of critical and explanatory observations. By exhibiting an ample and accurate digest of the rules and principles of the Latin language, and by a copious enumeration of anomalies and exceptions, he has endeavoured to furnish, not only the senior scholars, but also the master, with a useful book of occasional reference.

Mr. Fraser, author of the Statistical Surveys of Devon and Cornwall, and of the county of Wicklow in Ireland, has recently finished his General View of the Agriculture, &c. of the county of Wexford, drawn up for the consideration of the Lord Lieutenant and the Dublin Society; which, it is expected, will be speedily published under their direction.

This work contains, amongst other topics, a minute and interesting account of the baronies of Bargie and Forth, in the southern part of that county, occupied by the descendants of an Anglo-Saxon colony, planted there by Earl Strongbow in the reign of Henry II. exhibiting a state of society in which, for decent and orderly manners, for industry and improved cultivation, the inhabitants surpass other districts of Ireland, and hardly yield in comfort and happiness to many of the best districts of Great Britain.

The same author is about to publish an account of his labours, in endeavouring to establish the Nymph Bank Fishery, together with a plan for the establishment of Fishing Companies to trade to the coast of Ireland, and other fishing grounds on the southern and western coasts of Great Britain, in which he is zealously supported by a great number of noblemen and gentlemen, at the head of whom are the Marquis of Lansdowne, Lord Romney, Lord Somerville, Sir William Paxton, Mr. Hoare, &c.

Mr. Fraser is also preparing for the press a new edition of his Inquiry respecting the Support of the Population of the Highlands of Scotland, and the Permanent Employment of the People; in which he maintains that the Caledonian canal will have a very limited effect on either; and proves, that very extensive lines of inland navigations may be formed at a moderate expence, and, notwithstanding the mountainous nature of the country, may be carried on very long levels, from the sea coasts to the internal highlands, for the diffusion of coals and lime, by which the cultivation of those countries, can be extensively improved, and abundant and profitable employment found for the surplus population driven out by the monopolizing system of sheep-farming. Some extensive lines of this inland navigation have been surveyed this last summer under the direction of Mr. Rennie, at the suggestion of this gentleman, and under the patronage of the Earl of Breadalbane, and other noblemen and gentlemen of that country.

Walter Scott, Esq. is preparing for publication a new poetical work, to be entitled, *Six Epistles from Ettrick Forest*.

The Poems of Richard Corbet, late Bishop of Oxford and of Norwich, to which are now added, *Oratio in Obitu Henrici Principis*, from Ashmole's Museum, biographical notes, and a life of the Author, by Octavius Gilchrist, Esq. are nearly ready for publication.

Mr. Park is preparing for the press the principal poem of Adam Davie, called the *Life of Alexander*.

Mr. Burnet has a new work in considerable forwardness, entitled, *Specimens of English Prose Writers, from the earliest Times, to the close of the seventeenth century*; with Sketches, Biographical and Literary, including an account of Books, as well as of their Authors, with occasional Criticisms, &c.

Mr. C. Stower has in the press, and will speedily publish, a new edition of the *Printer's Grammar*, which will contain the improvements of the last fifty years in the theory and practice of printing: also many useful tables and scales of prices, never before published.

Some Posthumous Juvenile Works of Mrs. Chapone are announced, containing her Letters to Mr. Richardson, in her 18th year, on the subjects of Parental Authority and Filial Obedience, her Correspondence with Mrs. Elizabeth Carter, and some fugitive pieces never before published.

Mr. Joseph Nightingale is preparing for publication an *Impartial View of the Origin, Progress, Doctrines, Discipline, and Singular Customs of the Wesleyan Methodists*, in a series of letters, addressed to a lady. This work is intended to include several interesting particulars relative to the divisions which have taken place among the Methodists, since the death of Mr. Wesley; and will be interspersed with a variety of curious anecdotes.

M. Lasterye's two works upon Spanish Sheep, and upon their introduction into other countries, are translating by Mr. Luccock, who will add notes, illustrating the breeds of foreign sheep, wool, and woollen manufactures.

Mr. Thomas Tomkins, of Foster-lane, will bring forward this month his new work, entitled, "*Rays of Genius*." The design of the publication is, not only to excite in youth a desire for literary pursuits, but earnestly to recommend the cultivation of those virtuous affections, and of that refined taste for the only true pleasures of life, which cannot fail to secure to them the respect and esteem of every friend to rising merit.

A handsome edition of the works of the Rev. John Newton, in five octavo volumes is in the press.

Dr. Clarke, of Cambridge, has published proposals for printing by subscription a Collection of Twelve Glees, to be dedicated to the Duke of Gloucester. For the ac-



commodation of those who are not accustomed to read from the score, an accompaniment for the piano-forte will be added to such of the compositions as require a soprano voice. The principal part of this work has already been distinguished in public performances.

Sir William Ouseley is preparing for the press, an English translation of the celebrated Persian work, entitled *Nozhat al Coloub*, quoted by D'Herbelot, de Sacy, and other learned orientalists, under the name of the Persian Geographer. Sir W. had translated, several years ago, different parts of this valuable work, but as none of the manuscripts which he possessed, or had opportunity of inspecting, were perfect, some wanting the chapter on the rivers of Persia, others the part which describes the mountains and mines, others the sections on the roads and the stages from one city to another, he was induced to defer the publication until an accurate and perfect manuscript should be found. Having been so fortunate as to obtain one, he has completed his translation, supplied all the defects, and corrected the errors which abounded in the other copies. From the accuracy with which the Persian geographer describes the distance of places and roads, rivers and mountains, as well as the cities, towns, and villages, the errors of all the maps of Persia hitherto published may be corrected, and a multiplicity of names added. To the antiquary and historian this work will not be less interesting than to the geographer, as it describes the monuments of former ages found in various parts of Iran, or Persia, and contains many curious Anecdotes of the ancient sovereigns of that celebrated empire. This work will form a quarto volume, with a map.

Mr. Gell, whose *Topography of Troy* is well known to every antiquary and admirer of Homer, will shortly favor the public with an Account of the interesting Island of Ithaca, its geography, antiquities, natural productions, manners, and customs of its present inhabitants, &c. &c. &c. This work, which will form a quarto volume, is to contain a variety of maps, plans, and other engravings, representing the ancient citadel of Ithaca, the city of Bath, the ports of Polis, Frichias, Maurona, the rock called Homer's School, with an accurate geographical survey, and a general map of this celebrated island.

Messrs. Aikinhead and Son will shortly publish a Picture of Newcastle upon Tyne, containing a guide to that commer-

cial place and its manufactories, a description of the Roman wall, the coal mines, and the manner of working them, to be illustrated by a plan of the town, the coal district round about, the coal pits, railways, and *Slaihs* on the rivers Tyne and Wear.

Captain Thomas Williamson, author of the wild Sports of India, has a new work on Mathematics in considerable forwardness, entitled, *Mathematics Simplified*, and practically illustrated, by the adaptation of the principal problems to the ordinary purposes of life, and, by a progressive arrangement, applied to the most familiar objects in the plainest terms. The mechanic, the artist, and others, may, by this compendious code, be enabled to augment or reduce, to measure or compute, to plan or execute, with precision, and with the greatest appreciation, whatever operations, dependant on the mathematics, may be required by their respective avocation. In the course of this work, which will I found both interesting and intelligible to ladies, an ample description of the sever instruments and scales in modern use will be given, and a complete essay on the art of surveying lands, &c. by such simple inventions as will preclude the necessity of costly and complex instruments.

The Rev. James Cordiner, A. M. Chaplain to the Honourable Frederic North during his late government of Ceylon, is about to publish a description of that island containing an account of the country, its inhabitants, and natural productions, with a tour round the island, a journey to Ramseram, and a detailed narrative of the warfare with the King of Candy: embellished with twenty-four engravings of original drawings, in two volumes quarto. This work is said to contain much new information, and to give a view of every interesting subject in the island of Ceylon: the manner of ensnaring and taming wild elephants, the mode of diving for pearl oysters, the stripping of the old mon bark, and the process of collecting natural salt, are all minutely described from actual observation and auth of documents. The plates exhibit the appearance of the country, the most striking scenes along the coasts of the island, well as some peculiar features of the land districts, executed by eminent artists from drawings made on the spot. Descriptions of the forts and towns, the rural industry, the dresses and manners of the people, and the state of the English society, war into the plan. To which is added, a description of the present civil and military establishments.



n Ceylon. Ramisseram, a small island dedicated to religion, under the dominion of the East India Company, will be here represented in its real state, its splendid pagodas, and sumptuous buildings for the reception of travellers, are well calculated to excite admiration. The narrative of the campaign of the British forces in the Candian territories, the author informs us, was compiled at Columbo, from the information of the principal civil servants of government, and an extensive correspondence with respectable officers in the field. This work will include a medical report concerning the health of the troops in the month of April, 1803, by the superintendant of hospitals in Ceylon, whose observations throw great light on the nature of the climate, and the diseases to which it is subject. The work concludes with a description of the ceremonies practised at the Candian court. A gentleman conversant with West Indian affairs, and who has already written on the subject, is preparing an interesting sketch of the Black Empire of Hayti, (hereafter St. Domingo) from communications from the heads of its present government, and officers of that government, and intelligent persons in the neighbouring Antilles, whose names will in due time be announced) as well as from the latest accounts, translated in France. It will also comprise a succinct account of the early history, now first published from the best such authorities, and be illustrated with a map of that island. It is not to be expected to exceed an ordinary octavo volume, and will be put to press almost immediately. From the nature of its resources, which include a variety of other matter, include the use of the information imparted to government as the ground for licensing a trade in Hayti, this work cannot fail to afford a necessary information relative to a new and extraordinary empire. To it will also be added some hints as to a mode for supplying the colonies with labourers.

A new edition of Mr. Turner's History of the Anglo-Saxons will be soon published in two volumes quarto. It contains great corrections and additions. An account of the first peopling of Britain, and history, to the time of the Saxon invasion, is contained in a previous introduction. This will make it a complete History of England to the period of the Norman conquest. The article of the Bishop's poetry is much enlarged, and the whole of the ballad and of narrative poetry relating that period, is inserted. The story of the History of Arthur is omitted, but the

an inquiry is made into the origin of the romances concerning him.

Mr. John Pinkerton is preparing for the press a New Modern Atlas, to consist of at least as many maps as are contained in the new edition of Mr. Pinkerton's Geography, but of the size called Atlas, so as to correspond with the celebrated works of D'Anville. It is supposed that the whole expence of this Atlas, executed in a more capital style than has ever been before attempted, may be about twenty or twenty-five guineas; and it is proposed that it shall be published in numbers, each containing three, or four maps.

A new edition of the Conversations on Chemistry, with considerable additions and alterations, is in the press, and may be expected this month.

Scientific Dialogues, volumes seven and eight, on Chemistry, have been delayed on account of the author's illness, but they may be expected in a week or two, with a new edition of the first six volumes.

M. François Hue, one of the attendants of the late King of France, who, after the 10th of August, was selected by his Majesty to remain with the Royal Family, has a new work in the press, entitled, The last Years of the Reign and Life of Louis, XVI.

The Life and Writings of the Rev. H. Tanner, of Exeter, edited by Dr. Hawker are in the press.

A new edition of Mr. Duppa's Life of Michel Angelo, with several additional plates, is nearly ready for publication.

A new edition of the Complete Farmer, a work which has been greatly delayed by the unfortunate destruction of Mr. Hamilton's printing-office by fire, is now nearly ready for publication. It is said to be much enlarged in its plan, forming two large volumes in quarto, and comprehending all the various discoveries and improvements in modern husbandry and rural economy, in the nature of tillage, cultivation, the modes of breeding, rearing, and managing, with the systems of feeding and fattening different kinds of live stock; and the methods of laying out, forming, and constructing roads and embankments, as well as a full and correct explanation and glossary of the numerous terms of the art whether of a general or local nature, constituting, of course, a book of copious instruction and useful reference on the important science of agriculture; the diseases of cattle and other animals, that interest the farmer, have also been carefully arranged and digested under their

proper heads, and the most appropriate remedies, or means of cure, introduced. The whole illustrated by nearly one hundred engravings, representing the most useful and improved implements, and other machinery employed in the business of farming; the most esteemed natural and artificial grasses, and the various improved breeds of domestic animals.

Dr. Young's *Lectures on Natural Philosophy*, in two quarto volumes, which have been delayed on account of the numerous engravings, will be ready for publication by the end of this month.

Mr. I. P. Malcolm, in consequence of some remarks in the review of his work intitled, "*First Impressions*," (E. R. Vol. III. p. 259) has adopted a more characteristic title, "*Excursions in Kent, Gloucestershire, Herefordshire, Monmouthshire, and Somersetshire*," made in the years, 1802, 1803, and 1805, illustrated by descriptive sketches of the most interesting places and buildings, in those counties, and delineations of character in different ranks of life, &c."

We understand that the *Dissertation on Hebrew Roots*, left in MS. by the late Mr. Pirie of Newburgh is now printed off, under the particular care of a very eminent Literary Character in Edinburgh; this work will be published in London early this month.

A second edition of the *Memorabilia of Perth* is already far advanced at press: we understand that several very curious papers are inserted in this Edition from the Collection of the Antiquarian Society, with additional Engravings. The publisher has signified his intention of selling this appendix separate, to accommodate the purchasers of the first edition.

A second edition of Pirie's *Lectures on the Millennium, Conversion, and Restoration of the Jews, &c.* is about to be published.

The Rev. Joseph Robertson of Edinburgh, has announced the Publication of a new *Gazetteer*; and a very beautiful publication is announced from Perth to appear early in May, it consists of twenty-four Picturesque Scenes in the Highlands of Scotland, engraven in aqua-tinta, and printed in colours, with interesting letter press descriptions, by Mr. R. Editor of the *New Gazetteer*.

In the course of this month, the three first numbers of an original work on Biblical Criticism will be published, entitled, "*An Introductory Key to the Holy Scriptures*" It is intended to point out the spiritual meaning of the Old Testament, in a

manner which has not hitherto been followed. A concise view is given of every chapter. These three numbers contain *Genesis* and *Exodus*.

We feel much satisfaction in announcing to the public the important undertaking of a monthly publication, which commenced in January under the name of "*the Fathers of the English Church*," containing a selection from the writings of the Reformers and early Divines of the English Protestant church. The series has already given several highly interesting tracts and extracts from the venerable Tindal. This work promises to render considerable service to the cause of evangelical religion among all denominations of Protestants in this country, who venerate the principles of the Reformation; and we have the fullest assurance, that the object of this selection is to exhibit the sentiments of the English Reformers on all doctrinal, experimental, and practical parts of Divinity, without entering into those which have divided English Protestants on the subject of Discipline.

The simplicity and evangelical tendency of those writings, which are contained in the selections from Tindal, equally adapt them for the pious reader of every class who knows the value of genuine truth. We cannot but entertain sanguine hopes that the circulation of these now scarce but highly estimable originals of primitive protestantism, will be attended with eminent advantages to the cause of true religion, both in and out of the establishment. We have reason to believe that the work is conducted by persons of great respectability, well qualified for their undertaking.

Mr. Custance of Kidderminster, is preparing for the Press, a concise view of the Constitution and Laws of England, to be dedicated by permission to W. Wilberforce, Esq. M. P. and which he intends to publish by subscription.

#### DENMARK.

The Hereditary Prince has remitted to the Academic Library at Kiel, the sum of 6000 Danish Crowns, for the purpose of purchasing the Library and collection of geographical maps and charts of M. Hensler.

#### GERMANY.

Rainsford's history of Hayti has been translated into German and published at Hamburg.

M. Ch. G. Rost has written in Latin and published at Cahla a history of the war of the French against the Austrians and their allies from the year 1792 to 1801, intended



for the use of students of the Latin language. (*Breviarium historie belli Gallorum adversus Austriacos eorumque socios inde ab anno 1792 usque ad annum 1801 gesti. Juvenibus literarum studio emulantibus scripsit Ch. G. Rost.* 8vo. pp. 160.)

## HOLLAND.

M. J. P. Van Beck Calkoen has published at Amsterdam, illustrated by three plates, an Essay on the Theory of the construction and Motion of ships, (*Wiskundige Sheeps-Bouw en Bestuur*, &c. 4to.)

## HUNGARY.

M. Koewesi has published at Clausinburg, a work entitled *Orthographia Latino-Wallachica*, in which he endeavours to prove that the pronunciation of the Wallachian language very closely resembles that of the Italian.

M. Thaddeus Patenyi has published at Szegedin a Latin poem on the coronation of the Emperor Napoleon.

M. E. Kulesar has obtained permission to publish at Perth a *Hungarian Literary Gazette*, solely intended for Hungary.

## ART. XXXI. LIST OF WORKS RECENTLY PUBLISHED.

## AGRICULTURE.

A short Account of the Cause of the Diseases in Corn, called by Farmers, the blight, the mildew, and the rust; by the Right Hon. Sir Joseph Banks, Bart. With Marginal Annotations, by an Agriculturist, F. R. S. royal 8vo. With two coloured plates.

## BIOGRAPHY.

General Biography. By J. Aikin, M. D. Thomas Morgan, and W. Johnston, vol. 6th 4to. 11. 11s. 6d.

Memoirs du Comte Joseph de Puisaye, vol. 6th, 8s.

The Second Volume of the Life of Dr. Priestley, containing a Review of his Theological Works, and Observations on his Character and Conduct as a Christian Minister. To which are added, Four Sermons left for Publication. 7s. 6d.

## CLASSICAL LITERATURE.

The Works of Sallust, Translated into English, by the late A. Murphy, Esq. 8vo. 9s. large paper 12s.

## EDUCATION.

A New Writing Book; or, Patent Copper-plate Copy-Book; by which Children, or other Persons, may learn to write a good hand in less than half the time it usually occupies. By W. Sheppard, 4 parts, 9d. each.

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An Analysis of the Experiment in Education made at Madras; comprising a System, alike fitted to reduce the expences of education, abridge the labour of the Master, and expedite the progress of the Scholar; and, by Schools of Industry, to economise the maintenance of the Children of the Poor: By the Rev. Dr. A. Bell, Rector of Swanage.

Fabulous Histories, designed for the Instruction of Children, respecting their treatment of animals; by Mrs. Trimmer, 2 vols. with plates 6s.

The First French Grammar, consisting of the Accidence of that Language, briefly expressed and perspicuously displayed: Containing every thing essential, and nothing superfluous; by M. l'Abbé Bossut, 1s. 6d. bound in cloth.

A Key to French Conversation and French Idiom; Consisting of easy and familiar Phrases and Dialogues, English and French, adapted to the memory of Children at an early age; by M. l'Abbé Bossut, 1s. sewed.

The French Syntax; with Illustrations and numerous Exercises annexed to every Rule, &c. by M. l'Abbé Bossut, 2s. 6d. bound in cloth.

Dictionnaire Universel des Synonymes de la Langue Française recueillis; par M. l'Abbé de Levisac, 6s.

## HISTORY.

A Connected Series of Notes on the chief Revolutions of the principal States which composed the Empire of Charlemagne, from his Coronation in 814, to its Dissolution in 1806. On the Genealogies of the Imperial House of Habsburgh and of the six Secular Electors of Germany, and on Roman, German, French, and English Nobility; by Charles Butler, Esq. royal 8vo.

Historical Dialogues for Young Persons of both Sexes. By Mary Hays, vol. 2. 4s.

Lavoisne's New Genealogical, Historical, and Chronological Atlas; being a complete Guide to History, both Ancient and Modern; exhibiting an accurate Account of the Origin, Descent, and Marriages of all the Royal Families, from the beginning of the World to the present Time; with a short Historical Account of the remarkable Events that happened during the Reigns of each Emperor, King, Queen, Prince, &c. in the above Period. Thirty-six large sheet Maps, coloured 4l. 4s. half-bound.

## LAW.

A Dictionary of the Law of Scotland, intended for the use of the public at large.



as well as of the profession. By Robert Bell, W. S. Lecturer on Conveyancing, appointed by the Society of Writers to the Signet, vol. 1. 8vo. 12s.

Trial of George Rose, Esq. in the year 1791, in the Court of King's Bench, at the suit of Mr. Smith, a publican of Westminster, for business done at the then contested Election, feeding Lord Hood's Friends, &c. 1s. 6d.

Case of the Bishop of Oxford against the Parish of Piddington, in a Cause of Simony, 1s.

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Reports of the State of Vaccination at the Sheffield General Infirmary. By Robert Earnest, House Surgeon, 2s. 6d.

Oratio in Theatro Coll. Reg. Medicorum Londinensis, ex Harvii Instituto, habita Die Oct. 18, 1806. A. C. R. Pemberton, M. D. 4to. 3s. 6d.

Strictures on Mr. Parkinson's Observations on the Nature and Cure of Gout, recently published in opposition to the Theory that proposes the cooling Treatment of that Disease, with an Appendix, by Robert Kinglake, M. D. Member of the Medical Society of Edinburgh, 8vo. 4s. 6d.

The Morbid Anatomy of some of the most important parts of the Human Body. By Matthew Baillie, M. D. F. R. S. 3rd Edition corrected, 9s.

Observations on the Humulus Lupulus, of Linnaeus. With an Account of its use in Gout and other Diseases. With cases and communications, by A. Freake, 2s. 6d.

Some Account of Dr. Gall's New Theory of Physiognomy, founded upon the Anatomy and Physiology of the Brain and the form of the Skull. With the critical Strictures of C. W. Hufland, M. D. Author of the Art of prolonging Life, &c. 8vo. 6s.

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